CHARITY Commended,

OR,

A Catholick Christian Soberly Instructed.

By J. C. *M. D.*

Quicquid deficiunt alia unica supplet charitatis gratia quæ in æternum non deficiet. St. Ber.

LONDON

Printed, and are to be sold at most Book-Sellers Shops, 1667.

CHARITY

Commended,

A Catholick Christian

Soberly Inform'd.

By J. C. M. D.

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Printed, and are to be sold at the Catholick Booksellers Shops, 1687.

TO THE READER.

PAper Kites on all sides fly high, born up with the air of popular applause, and wind off phancy to the admiration of plebeian heads; thongh the prayer-toyes of idle children while they misuse paper, and mispend time, are of as great value as the elaborate pieces of most polemicks: whose books are the disguises of faction and diseases of Charity, by irreligious disputes of what they miscall religion, drawing that blood which should quicken the heart of Religion from mens hearts into their heads, leaving their hearts destitute of zeal to God and mutuall dilection; and filling their hearts with choler, which produces that phrantick zeal which discomposes the world; or stuffing them with phlegm which lulls them into a Lethargy of indifferency in religion; or raising those melancholy

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lancholy vapors which cauſe theſe Epileptick paroxiſms in quaking enthuſiaſts: Hence comes this morris dance of religions, & the glorious body of Chriſtianity, minced into factions makes but an *Olio*, diſtaſtefull to Jew or Gentile: and it would be a wonder to have a Iew converted to Chriſtianity, to what ſect ſoever he was converted, the other would condemn him: and this might not ſeem a way to come to God, but a path to *Belial*, & even amougſt Chriſtians I have known not a few whoſe too forward zeal to find out religion hath carried them out of all religion: when their fiery zeal had made a blaze, it went out in the ſtench of Atheiſm. The ſpecious name of Catholick hath biaſſed no leſſer numbers to *Rome*, but the ſpiders web of papall infallibility ſpun fine by ſchool wits not ſtrong enough to hold them, finding the lines drawn from bowels poyſoned with ſelf-intereſt: breaking this Cobweb net, they diſdain all religions as religations to inſnare: and believe religion not above a ſtate trick; or a vizard to fright Children, and cheat the world: ſince the world varies diſguiſes as frequently as it changes intereſts.

A giddy minorage inſtructed me to make prodigious ſallies, & joyn with theſe babes

Babell builders, to try if I could elix truth out of ſo great a confuſion of Languages: but the fruits of my curioſity prov'd not above the Apples of *Sodom*, I was diſcompos'd by the noiſe rather then edify'd by the tongues, and taught with *Octavian* to cry out, *utinam neſciſſem literas*: to wiſh often that I had been ignorant of letters, ſince they could not furniſh me with the knowledge of Chriſts Croſs, I retir'd within to ſeek that at home which I could not find abroad: and having anatomized others in vain, I now diſſect my ſelf rather then be inexperienced: here I find not thoſe antipathies which I meet in others: I ſeem conſtellated for all Countries, and could live peaceably under any national Church, though I would not joyn with any ſchiſm which is made to colour over a rebellion, while a monſtrous zeal, player-like takes a vizard which hee rejects his part once acted: for this indifferency, though *Eraſmus*-like, I am hung up betwixt Heaven and Hell, & renounced of all Communions, yet *Conſcientiæ ſatisfeci, nihil in famam laborati, ſequatur vel mala dum bene mereor.* By being charitable to all, I cannot deſerve evill of any; and I hope no national Church ſo ill but may deſerve my charity: the

firſt ſally of my pen intended nothing beſide an Apologeticall Epiſtle, and by an autopſie, or ſelf-unravelling to ſatiſie my ſelf; and a Romaniſt of him, of whom he had talk'd much, and knew little (propoſing neither order, or method, it being my Province to unravel the myſteries of riddling nature, rather then the diſguiſes of Antick Polemicks, but my glib penne found it eaſier to ingage then to retreat, and while the multitude of my own thoughts oppreſs'd me, the fear of my own diſability would not ſuffer me to betray the ſuccours which reaſon offer'd, even the whole militant Church, lending the weapons of Antagoniſts, and offering the Canons of the Church againſt them; which I ſhall bring in with the flag of defiance to no Chriſtian Communion: neither make uſe of the forces to gratifie any faction, for all carry the Angels motto, *glory be to God on high, and goodwil towards* men. I introduce Charity, neither maim'd nor mutilated; Since ſhe is inrich'd with a plenteous offſpring which ſhe holds within the arms of Chriſtian Communion: I would not deprive her of any of her Children, whom none can truly expreſſe, it they do not deſcribe her with her arms full; and although the Papiſt terme it, it

is

is miſtaken, yet miſtaken charity is to bee preferr'd before none, and ſhould heady and ſhallow Enthuſiaſts miſconſtrue it, yet the learn'd and more refin'd ſpirit, who is more blear-ey'd with prejudice, or ſquints to ſelf-intereſt will afford me that charity which I afford all; to whom as *Veſpaſian* to *Apollonius*, I conclude with an Ἀκλείστως σαρέχω θύρας σοφοῖς ἀνδράσι σοῖται καὶ τὰ ἑέρνα ὠνεῶχθαι δοκεῖ τὰ ἐμα.

To a Learnd Romanift.

APologies ſerve onely to multiply Diſcourſes, and the itch of diſpute becomes the Scab of the Church: Controverſies being either the Ebullitions of indigeſted Idleneſs, ſymptomes of diſtemper'd zeale, or inebriations of Paſſion, while men in diſtractions ly idle, ſeriouſly fooliſh, or drunke with diſpute, forget the Holy Ghoſt to talke of an holy Church; and by relinquiſhing their Charity loſe the Communion of Saints: moſt Polemick Divines being no more to be beleev'd then Lawyers, who have leaſt right to that they pleade for, and doe it onely for the fees of promotion, while the people are wrung by the eares, they eaſily remitt their ear-rings, to reare a golden Calfe to worſhip, or forge one out of ſilver, each Country being as able as Epheſus *from a ſilver forge to produce a* Diana. *Who phancy profit raiſe Idols of their Phancy: gaine profits by maintaining, & Prophets to maintain them. And no coyne can be ſo adulterate*

as

as not to passe current, if it bee but stamp'd with the face of Religion. I would not act high treason against heav'n by adulterating my Kings Coyne, or by an uncharitable clipping of it take away the Crowne, and obscure the Image of my Redeemer; or by a pruriginous affectation of scribling increase the Scab of Church or State; or that the Luxury of my phancy should like the rankness of other's wanton out into weeds in the garden of the Spouse. If errour would not triumph over tacit truth; silence argues no assent, and introduces no supposition of guilt; though all may accuse the sallies of a prodigious curiosity, none should the excursions of a rasher pen; the spitle cast on me from inane and jejune noddles should only mortifie my quicksilver, and it heale the itch of my curiosity, the inke which I have tooke from the pens of all ages be appli'd to cure the tetters of my own dilating vanity and not profus'd on others. Male de te loquuntur sed mali, *men speake evill of thee, but evill men, was the comfort of a wise man, which I must not be intituled to whom you can discommend; you for whomever silenc'd enmity studies commendations, they who cannot approve your judgement, admire your knowledge; say you have a greater Library in you, then you*

have

have loſt, yet have you loſt a greater Library then the County which you inrich with your ſelfe a Panoply of knowledge can glory in. I could not bewaile but rather congratulate ſuch a loſſe: For ſhould the hot zeale of ſome Iack Straw of Reformation raiſe a combuſtion might fire halfe of our Anglican Libraries, (nay was ev'n your Roman Vatican in a flame with halfe of the worlds Libraries, which by kindling the flames of contention by diſordering the Vniverſe ſeem to antidate its combuſtion) if a teare could quench the fire, I ſhould number it among my ſinnes at the expenſe of ſo much water to redeeme them.

Error is of a teeming Conſtitution, this Hydra's heads multiply by amputation, there is no end of writing of Bookes the wiſeſt of men dead ſaid, and the wiſeſt of men living lament. Study is a wearineſſe to the fleſh, I wiſh moſt mens ſtudies were not onely a wearines to their own but all fleſh the effect of few mens wit & moſt mens idleneſſe, while there is nothing new under the Sun, not onely bookes but men are tranſcribed, men are liv'd ore againe: the Pythagorean Metempſychy is verified: the revolution of planets reduce the ſame conſtitutions, ſame errors: hence Learning is in the circle and not in the Progreſſe: error

hath

hath alter'd her modes and garbs with times, ſometies more gaudy, better painted, trim'd and dreſt to become more tempting, but ſtill hath carried her old rotten body through all her veils and diſguiſes diſcoverable to a curious inquirie. That which ſends occaſion to opinion to proclaim moſt men knowing, adminiſters to me no infrequent ſuſpition of their ignorance, multitude of bookes, variety of notions like to Cadmus *Souldiers by mutuall quarrells deſtroy each other. Light and darkeneſſe both met in the Chaos, but it was a worke of omnipotency to ſeparate them. I cannot bee induc'd to beleeve either the greateſt reader or writer, the beſt Clerk-men write much of little, becauſe they know not how to comprehend much in little: a fly buzzes more about nothing, then a Bee with all her honey; moſt write much to inſtruct the world, they know little, the Iliads of their labours may be compris'd within a nutſhell, and that nutſhell crackt found without a kernel.* Uoluminous Toſtati *dilude the mountains of our hopes with a ridiculous mouſe, who plac'd in competition with a ſingle ſheeted Mercury may be orevalued, while in floods of words ſcarce occurs a drop of reaſon, and theſe by malice onely impoſtum'd Authors betray their owne corruption, or their tu-*

mid

mid bodies of controverſies are onely ſymptoms of a dyſcracy, and ſhow an Hydropſick conſtitution in Religion.

But while theſe ſcrap-gatherers pick reverſions from common places, and poore truth imprisoned for her plaine dealing, fed at the Almes basket of vncharitable times is ſcarce kept from famiſhing, for you a reputed treaſurie of knowldge to caſt no mite into her treaſury; while theſe ſtanding pools retaine corruption, you who are an ambulatory Library, not to ſtream with excellence, & like the Philoſophers Elixir have as ſome ſay the price of al things in Epitome; yet you your ſelfe know no value, this is a miracle which may refute yours and their adverſaries who can beleeve miracles have a ceſſation: But leſt you Sir ſhould be loſt in your Laborynth of your own praiſes as the world in admiration of your intricate excellence, be pleas'd to know Sir, that the opinion of what you know cannot make you ſpeake wiſely of what you know not, and the Prerogative of greatneſſe is no priviledge for unworthineſſe; he may be evill himſelfe who ſpeaks good of another upon knowledge, but he can never be good himſelfe who ſpeakes evill upon ſuſpition of any one: though you are pleas'd to ſay I make a jeſt of Religion, yet

pro-

produce one jeſt which did not give an earneſt of truth. I muſt confeſs I have not lov'd a ſolemnity in folly, or ſerious Ildeneſſe, like children to contend with a paſsions vehemency for cock pins and hobbyhorſes; if I have admitted that non bonum ludere cum ſanctis, *it was onely when they were dreſs'd like unto Bartholmew Faire babies in a garbe onely to be made ſport with; (honour their aſhes which have been temples of the Holy Ghoſt, treaſuries of knowledge, & Cundit pipes of ſalvation, and neither my pen nor tongue ſhal bedrible their aſhes, which to ſpeake Philoſophically may retaine ſome perfume of their ſanctities. I am not ignorant of the ſtories of* Gervaſe Montanus, Babylas, *nor all the names which ſanctifie your year, or with their owne bloods are writ in the Rubrick of the Church: But yet I muſt beleeve,* Honorandi ſunt Charitate non ſervitute, *and that beſt honour we can do them is to imitate their vertues and not bely their aſhes, and make banquets for the ſerpent the father of lies, which thus may be ſaid to have food out of the duſt, which not to adminiſter cannot intitle me to your livery,* viz.

A Heretick in Divinity, a Heretick in Philoſophy, and in Phyſick, but not to a Phyſitians religion which you can pleaſe

your

your selfe by calling Atheism, but if you were acquainted with much felicity as to be intituled to the knowledge of Dr Brownes Religio Medici, *you might bee induced to beleeve a Physitian still may prove an Evangelist, and I hope I shall not prove lesse by bringing you the good tydings of the Religion you have lost; and though it be true as you say, I am none of the young men who see visions, yet I am content to give you the honour of an old man who dreameth dreams; not that you have truth reveal'd to you sleeping, but are content to snore in your errours; and please your self with the imaginations of truth, Chymera's of your owne distracted phancy, or the dreame of melancholy Monks: if I recede from any, it shall be by their receding from themselves, and as Apostacy is but a recession, and Heresie which you inculcate an election, I am content with S.* Paul *after the way you call heresie to worship God by, election of truth without supposing it taken* ἄκρεσις πόλεως *in* Thyestiles expugnatio civitatis, *but more especially the holy city of God, his holy Catholique and Apostolik Church militant on earth and triumphant in Heaven, yet I may that which is patient in the purgatory of your errors.*

And though you are suppos'd a Goliath

able

able to defy a whole host of Israels, ye a poore contemptible boy whose best company hath been sheepe, silly creatures in a wildernesse of errour, if when a Lyon roar'd on him, one of yours E. S. I. *who like a Lyon goeth about seeking whom he may devoure, he tooke him and rent with his owne arguments, shall he not dare to encounter you out of the slender scrip of his owne reason; and with pebbles drawn from a brooke of clearer testimonies aime at your forehead that* ἄστεον or φέυδους *pontificiall infallibility in the head of your Church, and then amputate it by the two edg'd sword of verity, and the whole host of delusion your Catholique body of error,* cui fumus pro fundamento *shall evaporate, yet by wrinkling and shrinking truth, I shall not bring the Church in that narrow compasse to give private spirits leave to ruffle her, or make her lesse Catholick or not infallible, which could she be, she might cease to be holy; nor could I be perswaded that the pontificiall robes carried holiness to the Lord, that Vrim and Thummim perfection and light were relative to the Miter, and the lips of that high Priest onely carried knowledge, I could fly the bosom of the common mother, but since from distemper'd parents we exuge poyson, not nutriment, you must give leave to decline*

those

those breasts which flow not with the sincere milk of the word, and believe the body distemper'd, and of a richetty constitution: whose head so exceeds the proportion; had infallibilitie a tie above the intention of a Priest in Collation of orders; to the proof of which, though I cannot expresse the exactnesse of pedantism in quotation, yet I shall not be warp'd from that may expresse ingenuity, and satisfie a pretender to it in a rural retirement, having no book but one of an imperfect edition, forc'd to read my self, ubi multa desiderantur & à desunt nonnulla, *but nothing that may inform of truth, though I can make use onely of some confus'd notes for the engraphical part of memory, yet in the agraphical part I shall not show so great a deficiency in the Mnenonical Art as may render truth suspected; truth shal be my aim, I may fly high, rove, yet never farre from the mark, and perhaps escape the faults of most Polemicks, who resemble a piece of* Arras, *where there is much in representation, and nothing in reality: or* Plutarchs *heartlesse fish with a sword assimilating body, want both vigor and acuteneſſe: the discourses of umbraticall Doctors on all sides like bodies bred in the shade, cannot*

endure the Sun, or a ſhower: in their more ſerious retirements affecting nothing beyond Domitians humour of catching of flies: which I ſhall without torture inforce them to confeſſe: Could you but diſpoſſeſſe your ſelf of prejudicacy; truth is a garment that time can wear; who pretend to grey-headed error, rather d'ſcredit it then patronize it. Lay aſide thoſe great names of Seraphick and Angelick Doctors; look not on any Religion through the opticks of blear-ey'd prejudice, as I am confident you make not yours ſquint to ſelf-intereſt.

I have neither giv'n up my name to regall or papall ſupremacy, neither proteſted, covenanted, or ingag'd to any faction; hee who aims at truth by the Roman, or any other bias, will never come nere the mark: the fire of ſelf-love, as it is kindled by the breath of the Father of lies ſo it partaketh of the quality of his flames, to be without light: ſince it keepeth us in darkneſſe to our ſelves, & an imperception of the true dimenſions of others. This liking or diſliking of others, is but the ſpurious iſſue of philautie which undervalues all, meets not in a compliance with the humour: ſome natures as Seneca obſerves, are ſo ſhady, as they think every thing turbulent and ſtormy, that is even, in

a

a meridian light. Some like to old rustick are content to meet in the Church porch of tradition to talk of mundan affairs, which care not to enter into the Church to serve God in his Ordinances: others resemble young Novices which creep into the Church by holes to angle, and ring the bells backward, neglecting the key of tradition: others by curious inquiries are put into a whee', and are circled so long betwixt proving the Scripture by tradition and tradition by Scripture, till the Devill find a means to dispute them into infidelity; and make them believe neither. Most mens lips and pens open wide like to a monilesse purse; nothing comes out of this, and what is worth nothing out of them: yet this nothing must be plac'd in competition with nothing lesse then salvation: the tradition of the Church must be a satisfactory proof to believe by Divine faith, (if we may believe a Papist) Scripture, Gods word. If wee ask why we must believe? it is replied: because the Church is infallibly govern'd by the holy Ghost: if we inquire how? they run to revelation guilty of enthusiasm which they object to others: or if they offer to prove it by Scripture, as most do, it is an acknowledgement

that the Scripture is of higher proof then the Churches tradition: thus these impertinents touch neither Heaven nor Earth, in their discourses they open an entry into a room, but shut it presently. Some elate tradition above Divinity: the principles of any conclusion must be of more credit then the conclusion it self: the Articles of Faith, the Trinity, Resurrection and Communion, if the conclusions by which they are proveable is Ecclesiastical tradition; it must follow that the Churches tradition is of more credit, when the Faith of the Articles must be finally resolv'd into the veracity of the Churches testimony. Others depresse tradition even below humanity, are so far from equalizing it with rational discourses, as they prefer the dreams of phanaticks before the Churches tradition: without which a rayling Song thrust upon an evil air, is not worse musick then the confused notes which some intitle the harmony of Scriptures; and if they know Gods Law by heart, they have no heart to his Law, and after all these pretences of Knowledge and illumination, like to the Egyptian sages can produce nothing but frogs and blood. Nor doe the Exotique Seminaries furnish us better then the weeds which the rankness of our

own

own ſoil hath caſt up: Apoſtolicall pru-ging-hookes are exchang'd for Sanguinary inſtruments, involving the world in blood, and ſtaining their own lives; at their deaths leaving nothing behind but a memorial of ſome hideous impietie: while with ſtyles ſolemnly religious, and even Seraphical devotions we find more principl'd in Cæſar Borgia, *and* Nicholas *the Florentine then Elemented in Religion, not erecting a Spiritual Kingdome for Chriſt, but a temporal for the Pope; which he honeſt good man, ſolemnly vows and proteſts againſt; for all the Biſhops of* Rome *at their Creation, make a ſolemn vow and confeſs to obſerve inviolably all Ordinances made in the firſt eight generall Councells, in which is provided that all Cauſes be determined by the Biſhop of the ſame Province where they are begun.*

This might check the exorbitancy of the Roman See, and confine Tibur *within her own limits, if ſober men having neither the inebriations of paſſion or ſelf-intereſt might be judges. Neither might that impertinent queſtion of triflers trouble the world. Where was your Religion before* Luther? *(retorted ingeniouſly by* S. H. Wotton *to a pragmatical Monk) where*

yours is not to be found now, in the word of God. But I may modeſtly and charitably averre, where yours was if you have any, and where much of what you call fundamentall in yours, now is not to be found in the word of God. Eccleſia non in parietibus conſiſtit ſed in dogmatum veritate: Eccleſia eſt ibi ubi fides vera: one impertinent queſtion is not ill requited with another, when a Romaniſt is ask'd where the Churches viſibility and their judges infallibility was, Cum ingemuit totus orbis & Arrianum ſe eſſe miratus eſt; and even the infallible Guide, Liberius even a Pope decoy'd into Arrianiſm: or while he was intainted, if a Pope was what you would have him, an infallible Judge, is he not to be believed, when he anſwers the Emperor with an eſto quod ſolus ſum, non tamen fidei cauſa periclitatur: olim tres ſoli ſunt reperti qui regis mandata reſiſterent. If a particular Nation doe what the whole world did, ſigh, and wonder at her ſelf ſo ſoon turn'd Leper, it need not be the wonder of a wiſe man? they who ſacrifice their Religion to ſucceſſes muſt ſet up Fortune for a deity; which I believe is the Worlds Idol, who Perſian-like adore the riſing Sun; and not like Iſraelites; they will not believe

S. Hier. in Pſal. 133.

S. Hier. ad Lucif. poſt med. tom. 1.

Theod. l. 2. Hiſt. Eccl. dialog. inter Conſtant Imper. & Lib. pap. 16.

God

God as much in the Cloud as in the Pillar, though the one is the more glorious object. Can an intelligent man ſuppoſe religion dead in the Primitive perſecutions, becauſe buried alive in the Caves? or ours loſt becauſe ſome of ours are neceſsitated to imitate them, and you, if you have any Religion in this Kingdom? yet this meeting with weak judgements, and ſtrong paſsions againſt the times, hath gain'd not a few Proſelytes to Rome, *and ſome ſeemingly learn'd, whoſe error like that of* Origen, & Tertullian magna fuit in eccleſiâ del tentatios *Vinc. Lir. Cont. Her. c. 23. & 24.*

While the Prieſt which ſhould bee the lungs of the Church to receive in the influences of Heaven, and temper the heart of Religion, ſucking in the contagious air of popular phanzies are tainted, and have brought an hectick fever in the body Eccleſiaſtick, ſubjecting it to continuall heats by the exaſperation of malignant humours, through the obſtructions of ſelf-intereſt, ignorance and the groſſe matter of ambition: but I ſhall endeavour to trie theſe lungs, and let out the purulent matter which occaſions the heat of diſputes and cold fits of Charitie, infallible Symptoms of a Conſumption in

the body of Religion : and though there may be Physitians more experienc'd; yet the Domestick Doctor is alwaies call'd into Consultation, as best acquainted with the Constitution: there may be perfumes which may deceive those who converse with putrid lungs at usuall distances; yet I, who have been intimately Conversant with Priest and Parson, and even protostickler of Schisms, which have attriv'd florent an Age with Civil Warrs, dissected men living as well as dead, having read both men and books, may prescribe opposite remedies, having those μαλαγμάτων γένη *mollifying preparations which* Hippocrates *requires his Phisitian to have upon all occasions : And though I have arriv'd at Knowledge by prodigious curiosities; yet if we believe Alchymists, he who can fix quick-silver may make gold: and I doubt not God of his mercy will fix me volatile as* Mercury, *and produce that Elixir, which by its fluxion may convert the most obdurate metall into Gold; and having wandred long out of the Ark, not knowing where to rest my foot for the deluge of errors, I may from the tops of the Mountains, the holy Fathers, return with the Olive branch of peace*

peace to the Ark, Gods holy, Catholicke, and Apoſtolick Church; from which onely Ravens fly, thoſe birds of prey, whoſe delight is in ruine, and to devour mankind; which is far from him, who is a friend to all, and yours by an inviſcerate dilection,

J. C.

To

Medici Catholicon.

Sect. 1.

MOst Polemick Divines Comet-like riſe out of indigeſted matter, from the vapour of Hiſtory, tenter'd Scripture, and fragments of Fathers, theſe exhalations blaze and become portentous to Common-wealths by their apparitions: it is the art of Scripture, which every one challenges to himſelf; and the body of Religion which every Mountebank dares diſſect; and thoſe nobler parts whoſe diſcovery ſhould be to the meliora-tion of mankind, are ſlaſh'd and Cauteriz'd by cruell ignorance; and ſimilar parts, which ſhould exact a gentle and well experienc'd hand anatomiz'd by the hand of ſelf-conceit, and blinded paſſion, are ſo mangled and diſproportioned, that there is nothing opened above their own follies, who pretend to anatomize others.

An Anatomiſt muſt be able to diſcover the

the order, ſituation, ſubſtance, temper, relations, and confederate entercourſes of parts contained, and continent, the different Cells, and different bowels, how roof'd, and how partitioned, know all the wheels and Clockworks of the heart, the myſtique cauſes, what pullies cloſe, and what dilate, what ſecret engines tune the pulſe, when by a well order'd chiming, it ſhowes what time health keeps in the body: Can demonſtrate all the Mæanders and by-paths of ſporting nature, where obſtructions have lodg'd, where maladies bred; and by ſuch patterns inſtruct how to remove the accretion of malign humours, by preſcribing oppoſite remedies for prevention of ſuch enſuing inconveniences, and rectifying the preſent purging thoſe impurer humors which convert the food of life into poyſon: reſtoring thoſe windy conſtitutions which are inflated with their own emptineſſe, occaſion'd by weakneſſe, and the obſtructions of ignorance, vent nothing above noiſe and ſtench, curing the Hydrophodia in thoſe who fear to look in the waters of life, by teaching to delight in the Scriptures, and healing the ſting of the old Serpent, which *Tarantula*-like produces giddineſſe, onely curable by harmony of Fathers,

Coun-

Councels, Scriptures in the Church. And not having glean'd up a few ſimples in the garden of times, where weeds and flowers ſpring up together, poyſon as well as phyſick, obſerving neither quantity, nor quality, ſuppoſe he is inrich'd with Panaces, and Catholicons can cure the diſtemperatures of conſtitutions that he underſtands not: having weigh'd his compoſitions in the deceitfull ballance of his own lighter phancy, where there is no grain of wit, though ſome unneceſſary ſcruples may intermix with the compoſition of folly, which may make it ſeemingly orebalance truth, and paſſe currant with the multitude, who weigh all by their owne lead; and eaſily are induc'd to ſwallow the moſt bitter pill, when gilded ore with profit and ſeeming complacencies.

The people like the Planet *Mercury*, are good in conjunction with the good, and bad with bad, but to nothing reſembling better then to wheels, who by turning round continually, are fit to carry on all deſignes, if an Hæreſiarch, whoſe head hath ſome gingling phancies, lead the way forehorſe-like; others as brainleſſe as horſes follow, the wheels are drawn glibly on while they are well greas'd, when they want the greaſe of maintenance, onely

creak

creak, make a noise, and disquiet the world.

Sect. 2. Most Polemicks, while they have too rashly charg'd the body of error, have made themselves her Captives; and lent Antagonists Trophies of their rashnesse: Though truth is a strong fort inconsideration may become a traytor, and expose it to the mercy of an enemy. Most men are so drunk with dispute, and inebriated by their passions, that they cast at Antagonists heads all they can lay hold on, not fearing a rebound, or what weapons they administer to their own ruine: shew the weakness of their adversaries with so much of their own, that they lend opportunities to error: they permit the wild bore in their Vineyards, would keep out the Foxes; and open a gap for the Foxes would expell the Wild bore: they whose malice nam'd the Bishop of *Rome* Antichrist, their weakness opened a door to the Brownist, to bring in their own orders as rivolets from that See into the premunire of Antichristian. While *Rome* would prevent dissentious, they are forc'd to dissent from themselves; admit that overgrown monster, tyrannous infallibility, like the Wild Bore of the Forrest to lay wast Gods Vineyard, grown cruelly subtle by age

and

and confidence in his tuskes, goes all that ſtand in oppoſition, ſoming with malice, ambition, and Avarice, and wallowing in impurities: they who diſſent from theſe, have not learn'd to agree with themſelves: each one hath his diſtinct Idol, different Concubine, various gloſſe, on which their phancies ſet produces a brood of ſects. While they adulterate the Scripture, and ſeem to approve that which they ſo much decry, while they wed themſelves to the Idols of their own phancy, become the greateſt Idolaters: or confirm Copernicism with their whimzles, the Earths motion by a continuity of giddineſſe.

With the *Lyrick*, *Nullius addictus jurare in verba magiſtri, me quocunque rapit tempeſtas deferor.* Neither ſhall I put gall in the ink I write of Religion, becauſe others ſowre their language: If I open ſores, the launching ſhall be onely to let out their corruption, or take away the proud fleſh that keeps the wounds of the Church from healing. And though I may confeſs with S. *Bernard*, *Non ſit major ſuperbia, quam ut unus homo totî congregationi judicium ſuum præferat tanquam ipſe ſolus ſpiritum Dei habeat*: yet 'tis a different thing for a man modeſtly in ſome points diſ-ſatisfied to propoſe quæres, not

Ser. 32.

S. Ber. Ser. de reſurr.

not to a Congregation onely, but the Catholick Church: and a sober man may without trenching on irreligion, or the least touch of madness or insolency, dispute a matter of Religion with the Roman, or Church, or Prelate, as *Irenaus* with *Victor*, modesty accompanying, and a desire to sift out truth free from vanity and purpos'd opposition; even against a particular Church, though to dispute an Article of Faith, what the Catholick Church hath alwayes believ'd, is what S. *Austine* calls insolent madness. But in other things, Consent of Nations, Authority confirm'd by Miracles, and Antiquity of S *Peters* chair, and succession from it, motives to keep in the Catholick Church must not hold against demonstration of truth; *quæ quidem si tam manifesta monstratur ut in in dubium venire non possit, proponenda est omnibus illis quibus in Catholica teneor: ita si aliquid apertissimum Evangelio:* they have opened the gates and made the way that went before us: *non Domini nostri sed duces fuere:* truth lies open to all; it is no mans severall: *patet omnibus veritas; nondum est occupata: multum ex illa etiam futuris relicta: dissentire licet, sed cum ratione: non mihi credendum sed veritati.*

Euseb. l. 5. Hist. Eccl. c. 26. & Socrat. l. 5. Hist. c. 22.

S. Aug. Cont. Bon. de Bapt. l. 4. Contr. Fund. c. 4.

Ibid. c. 4.

Though

Though I cannot look upon the Pope with that dreadfull apparition, which some affrighted with the horror of their own imaginations, who character him by a *Virgils Polyphemus*, *monstrum horrendum, informe, ingens, cui lumen ademptum.* Or some sad and distorted phancies flutering betwixt the twilight of ignorance and self-conceit bandy against the name with prejudice, as if nothing could result from thence might not taint the odour of virtue and innocence; yet could I but believe infallibility to bee the Prerogative of the the pontificial chair; I might believe with the Schoolmen, sin a *non*-entity, that Pontificial impurities passing for nothing, the chair might be secur'd from rasher imputations, St. *Irenaeus* might not accuse a Victor, S. *Cyprian* a *Stephen*; S. *Athanasius* a Pope *Liberius* for Arrianism; all that pretend to goodnesse, Heresie in an *Anastatius*. *Honorius*, *Iohn* 22. Necromancy in a *Silvester*; Magick in a third *Paul*; a *Iohn* the 8th. 12, 13, 14, 15, 16, 17. as if the name which implies *gratious*, could import a concatenation of mischiefe, they being link'd together in

Sect. 4. Papal infallibility sifted.

Alphonsus contra hae. lib. 1. c. 4. A Martin in Chron. cen 17. H. Blond. de c. 1. lib. 9 Bergomensis Martin in Chron. Sabel. Naucl. Marian Scot. stella, Palmerio, Platina, Blondus, Vincentius, Henricus de Erfordia.

impurities, with the 7th. *Boniface*, for the most part entring like Foxes, living like Lyons, and dying like Dogs. *& non montes parturient ridiculum murem, sed secundum ridiculum morem*, in the eight *John*, and *Boned* the 9th. supposed to appeare in the shape of a Monster after death, because in all his life hee appeared not lesse then a Monster in all his Actions: a 6th. *Vrban* could drown five Cardinalls for revenge, andas if this had been too little, let loose a deluge of impiety, the 5. Cardinal virtues suffering for name sake. But these are modest, vey'd with witchcrafts incests, cruelties, of a sixth *Alexander*; Idolatrous sacrifices in a *Marcellin*; Diabolicall applications in a *Celestine*; inhumations and such ridiculous peeces of cruelties in others, that even Paganism is charitable, and Mahometism it self comparatively virtuous: Should I omit a 10th. *Leo's* (that Father of Christendom in long Coats, who before the times, others do arrive at age, had attain'd to be Father of all the Aged a Pope at twenty) *quantum peperit nobis haec fabula Christi*, and after

Blondus lib. 3. dec. 2. Antonius l. 18. c. 1. ex Johanne de Columna Sabellicus Nauclerus Platina. Ranulphus l. 3. c. 32. Baleus Cent. 2. c. 30. c. 3. c. 10. Volaterranus. Martinus in Chronico, Marianus Scotus Sigeb. Platina Bergomensis, &c. Martinus Polonus in Chronica, Platina & Petrus Damianus.

a dispute, *de animâ & redit in nihilum quod fuit ante nihil:* but I would fally no further; shrowds best befiit the dead, and by a candid retrogradation, to draw a white veil of innocence over those who should have been nursing Fathers to the Church; yet let mee tell you Sir, Πῶς ἔργοις ἐνδέχεται τ' πάπαν ἀρνεῖσθαι θεὸν λογοῖς δὲ ἀδαμῶς: how assents he to Christ in his words, who dissents from him in his works? Three blazing Comets conspicuous in the Roman Horizon at the same time, it would be strange if they should produce no alteration in the Ecclesiastick body, three Popes cohabiting at *Rome*, three in diverse Countries, a schism for forty years, Popes at the *French* and *German* devotion, Ambition and Corruption to the attaining the Papall dignity (as *Platina*) being more prevalent then a Christian life, it would be a miracle above any Legends pretend to, that Contrariety should reconcile, mutuall Contradictions render infallible, while the Church musick must bee onely set out of such discord.

Benedict 9. Silvester 3. Gregorius 6. Cent. 11.

Antipopes not onely in competition for, but opposition to the pontificial dignity; of the Popes infallibility, see your own *Gerson, Occham, Almain, Echius, Hosius,*

us, *Pighius*, *Waldenſis* at quarrell: about Originall of Spirituall power, *Abulenſis*, *Turrecremata*, *Franciſcus de victoria*, *Alphonſus de Caſtro*: men whoſe very names ſpeak battell and writings not much unity.

Peter will ſcarce prove a Rock of defence which implies a ſtone as well as Rock, and the twelve Apoſtles were all ſtones which went to the foundation of Chriſtianity. No man, not warp'd by prejudicate ignorance, but may admit a primacy as great as thoſe Princes, his Holineſſe dignifies with the titles of the moſt Catholique, or moſt Chriſtian.

Peruſe the *Spaniſh* Edicts, and you ſhall find Cardinall *Baronius* book aſſerting Papall juriſdiction by King *Philip*, leſt it might raiſe the flames of contention in his Subjects, made it ſelf a Subject of the flames.

Peruſe the Conſtitutions of the *Gallican* Churches; nay even now ſee them menacing to ordain Biſhops for *Portugal*, the Pope refuſing.

Reflect upon this darling *Flanders*, and find *Bruxels* lately tearing his bull for a defamatory ſcroll, by one rent to prevent many.

Take a view of *Germany*, her *Henries*, *Fre-*

Fredericks, 1. 2. here you ſhall find the ſtory of the Eagle and Fox verifyi'd if the Eagle touches but a Popeling, the Fox fires his neſt.

See the *Eaſtern* Empire, whoſe ſubſtance was loſt, fighting about ſhadows nay, the ſubſtance of Religion and Chriſts Image, charity for a wooden one.

Finally, let us look home and ſweep our own doors from the dirt which would cleave to them: the firſt appellant here in *England* was *Wilfrid*, Archbiſhop of *York* in the reign of *Egbert* and his Son *Alfrede*; the Popes Nuntio's in his behalfe were return'd with a Complement of honouring for grave lives, and honorable aſpects, but they would not ſent to their Legation. *Spelman Conc. an. 705.*

See *Anſelms* Conteſt about appeales to *Rome*, anſwer'd with a *Conſuetudo regni mei eſt à Patre meo inſtituta ut nullus præter licentiam Regis papa appelletur qui Conſuetudinem regni tollit poteſtatem quoque & Coronam Regis violat: Siquis inventus fuerit litteras vel mandatum ferens Domini papæ*, &c. *Capiatur & deo ſecundum Regis traditore & Regni*, &c. if it was treaſon then, reaſon will ſcarce expect the Reward of loyalty now ſhould attend his miſſaries. *Malin lib. 1. de geſt. Paul Anglor.*

These you will not deny, such as you call Catholick, and cannot wonder if in those times they menac'd *potere murum pro Domino reae*, they now place one *pro republicâ*, and better learn'd by time: Now with the *Grecian* Church they answer, we know your pride; cannot satisfie your Avarice; and therefore leave you to your selves.

Math. Paris An. 1246.

B. Bilson. For his Patriarchate, by Gods Law he hath none in this Land; for 600. years after Christ he had none; for the subsequent 600. intent to greater matters, hee would have none; above or against the Princes sword he can have none; to subvert faith, or oppresse his brethren, 'tis fit he should have none; you must seek further for subjection to his tribunall, this Land oweth him none.

Finally to bring you home, and truth home to you; reflect upon your own. *Rome* in the time of budding Christianity, *Polycarp* in *Anicetus* time comes to *Rome*, yet makes no appeal.

Justin Martyr lives at *Rome*, & lends no suspition of such power: hee names a prefect of the brethren; calls all Christians High-Priests; and so he being one, may attain a pontificall dignity. *Irinæus* calls *Soter*, *Anicetus*, *Hyginus*, *Pius*, *Telesphorus*

In Apol. 2. Cont. Tryphon. Euseb. lib. 5. c. 26.

phorus, *Xistus* Presbyters. *Dionysius Corinthius* calls *Soter* a Bishop. *Apollinaris* tells of *Asiatick* Churches excomunicating without the *Roman*. The *Gallican* Churches in a dissention of *Alcibiades* and *Theodotus* not onely appeal'd to, but the *Roman* Victor was oppos'd by *Polycrates*, an *Ephesian* Bishop. Nay, even the name of Universall Bishop was so great a stranger to *Rome*, that a Pope thought it designd the comming of Antichrist, was a name of blasphemy, and to admit it, was to lose the Faith; and no Sciolist in History but may discern if the Foxes taile had not been peeld to the Lyons skin, his Holiness might have now been but a petty Chaplain, and squar'd his Religion to some magnifico's trencher; and he may thank Saint *Pauls* sword, which hath more advantag'd him then the Crosse keles of St. *Peter*.

Euseb. lib. 4. c. 23. lib. 5. c. 16.

Lib. 5. c. 3.

Lib. 5. c. 23.

S: Greg. lib. 4. Ep. 76. 83. Ep. 78.

Who would be ty'd to that infallibility, which instead of adorning, hath so dawb'd the Gospell, that Christianity may be suspected for a Fable, & al religion pass for state policy, while *quatenus Cathedra doceat*, this Nymph *Egeria* must inform the *Roman Numa*; and to resist it be no lesse treason, *quam tentare arcana imperi?* and yet his Holinesse silence such prodigi-

Sect 5.

gious pieces of masking foolery, golden Legend, Bridgets Revelations, *Metaphraſtes* Saints, Monkiſh Chymæra's, and pious frauds, which for excellence and probability may parallel *Lucian's* true Hiſtory, render *Pantagruel* Orthodox, make *Don Quixot* for the tranſportations of his phancy paſſe in opinion for a S. and a *Guſman* may be canoniz'd for a knave by revelation; as well as a *Ronſard* tenter our Saviours miracles to an analogy with *Hercules* labours, and your Divine *Ariſta* make Saint *John* a groom to feed an *Hippogriph* with Celeſtiall Oates.

Indulgence to vice ſhames virtue out of countenance: and the threed of falſhood interwoven with the gold of verity, makes even truth paſſe in the ſuppoſition of counterfeit.

Who would believe the treaſurie of Pontificiall merits exceeds his *Peters* pence, ſince no penny, no *Pater noſter*, no our Father, the Pope, with *Peter* ſure will ſcarce hold currant at Heaven gate?

Or believe a Purgatory above unneceſſary injunctions, and a fire in it above a Culinary one, which he maintains by it in his Kitchin, ſince he ſeems an adverſary in the way, and who agrees not with him quickly, is caſt into Priſon, and ſcarce gets

out

out till hee paies the uttermost farthing.

Or the Priests, when they cry *edite & bibite de hoc omnes*, and devour all themselves, lie not?

Or mumming may not seem Religion, where Religion may seem but a mask of Anticks?

That lies and phancies bee necessary for salvation, since who believes them not, *Trent* Councell salutes with an *Anathema?*

Or the Popes have not been the greatest Schismatiques, since they have made more Schisms, then others Churches have Articles of Faith.

That two Popes when they both do contradict each the other, are both of them infallible?

Or injoyning severall Bibles, I must peruse neither?

That the people was not mock'd by subtile divisors, who instead of milk to instruct their souls, milked their purses with the factitious milk of the Virgin *Mary*, visible in twelve places in the time of *Henry* the 8. *L. Her. Hist. H. 8.*

That Saint *Wilfrid's* needle which opened to the penitent, and clos'd to the guilty, was not the needle, the Camel,

or

Cable might passe through, the rich man to Heav'n since, who gave most was alwaies the most innocent.

Or a rood moving like to a Puppet by wyre, and weeping the tears of a bleeding Vine, gain'd not the Priests the blood of the grape, by inebriating the people with folly?

Instead of shewing of our Saviours blood the price of Mankinde, while they took a price for blood, shut up in Chrystal, a darker veil might not better befit their impiety, belying the value of humanity with Ducks blood of no value.

That *John* the *Baptist*, the voice and way to heaven, may not be mistook for a porter of hell, since what they feign of their *Cerberus*, seem verifi'd of him, three heads shown at three severall places. While a piece of *Bechets* shirt must impregnate sterile women, the mortifications of the flesh may not seem seminal pollutions, which like to *Aventhoes* Bath could procreate at distance, or nocturnal effluxions sanctifi'd by inherency in his vestment, like the *unguentum armarium* by the *effluviums* of atoms may do miracles.

Finally, nails, *Bechets* penknife, boots, dirt, *S. Laurence* coals, and trash fit onely to be found in Kites nests, must necessarily

shew

shew a green-sickness-like Constitution, and obstructions in Religion.

These though venial to vulgar constitutions, who cannot go above the capacity of instill'd notions, cannot be pardonable to *K. P. W. M. L. B.* your self; men who seem constellated for learning, who do nothing if they out-do not others. God expects no splendor from the lesser stars, but if the Sun should not irradiate, it would seem a conspiracy in Nature: it is not sufficient for such to be carried in the stream of every idler fancy, byass'd by lead, but eminent in vertue, fortune and knowledge, propose Excellency for a Mistris, and Perfection for an aim. Amuze not your selves for splendid nothings to gather cockles on the shore, but lanch into the deep, and fetch home treasures above the *Indies*; the everlasting Mines of Knowledge: Place your tabernacle in the Sun, and not in the shadow; in the substance of Religion and not form, lest you lose the essence of Religion, Charity to others in opinion, and the substance of Charity in your fortune; as the shadow of Religion, so gain the shadow of an estate, broken as your knowledge. The people whose credulities illimitable may promiscuously swallow any thing, have *Diana's* out of every silver forge, are spunges *Sect* 6.

ges ready to ſuck in all the lees of fancy and dregs of ages; may believe in a ſtock, garlick, onyons, a God for no God, all the abſurdities of an *Alcoran*, a Moon deſcending into *Mahomets* ſleeve, the Angel *Adriels* death and *Gabriels* bridge, Celeſtial generations by the ſmell of a Citron, an act of coition prolong'd to a Jubilee of fifty yeares, or any thing while they are tools to a *Machiavell* and he the Devils inſtrument may not lend occaſion to wonder. But that a *Avicenne*, a *Geber*, and the learned *Arabians* ſhould proſtrates their beliefs ſo tamely to every fardle of fooliſh impoſſibilities, and you have a vote for thoſe Legends, which make a *Talmud* and an *Alcoran* ſeem modeſt, when you have a clew within your ſelf, which may extricate you from this Maze of folly, this is an inexcuſable piece of ignorance in you, which might be veniall in me, ſince the disfigurements on the face of truth, *Junior* indoctrinations, and minority of years, inſtructed by the ill complexion'd zeal of moſt profeſſors, might ſuffer me to toil in a Labyrinth of error, truth not attained to but by exantlation, having onely time to peep into the Well, and not *è puteo latentem eruere veritatem*, view truth onely by the glaſs of vain imagination, meaſuring truths

Image

image by my own: Finally consider what needed the Fathers Cautions against Hæresie, and hard Conflicts with Hereticks; Christendom torn by distemper'd Councells, as that of *Ariminum*, and the two of *Ephesus*, the whole world *Arrian* to the amazement of it self, and all this time the either envious or ignorant, never call for the necessary assistance of the Pope, and teach the ignorant world how the Bishop of *Rome* was infallible.

Ter. de præj. vincen. Lir. de Hær.

I shall not deny with some Sciolists of ours, *Peters* residence at *Rome*, a Bishop of the *Jewes*, as *Paul* of the *Gentiles*; and believe them as little in this as in the two witnesses of the *Revelation*, the two Jewish Bishops, which some please to phancy themselves; some the *Albigenses* and *Waldenses*, as truly as the fraternity of New-*England* is the woman in the Wildernesse: ἐν Ῥώμῃ γεγόνασι Πέτρος καὶ Παῦλος οἱ ἀπόστολοι καὶ ἐπίσκοποι, in *Epiphanius*, τροπαῖα τῶν ἱδρυσα μένων ἐκκλησίαν seen in *Eusebius* time, *Petrus & Paulus Apostoli in Roma, in Prosper*: *Peters* concertation whith *Simon Magus* at *Rome*; his Constitution of *Clemens*, confessed by such a cloud of witnesses, not easily to be blown away with every wind of phancy.

Eiph. l. 1. adv. Carpar. l. 4. c. 6. Pros. de prom. & produc. impren. c. 5. Sab. Ennead. lib. 72. Euseb. in Chr. pr. 10. Nicronis 14. Ignat. epist. ad Tract.

Our Fencers in Religion, need not make falsi-

falsifying strooks to hit the Roman head, since by rasher overtures their Antagonists by their own play lay their head open to have the infallible brains knock'd out; if they fence not with Saint *Pauls* sword as well as wand with Saint *Peters* Keies: Truth is like the Lake in *Africk*, which one time or other discovers all that is cast into it.

Sect. 7. I cannot bee induc'd to believe the Pope, Antichrist with some, who believe nothing but what is writ in the stories of their own ignorance, and calculate all Religion by their own vertiginous pates, weighing not the consequences of bringing their own orders into a prenunire of Antichristian: the Enthusiasms of the Lady *Eliana Davis*, and the prophetique accomplishments of *Rice Evans*, who makes a Parliament Antichrist, sitting in the Temple of God, *viz.* the house was once a Chappall, are as probable and rationall discourses as most in *Brightman*, *Mede*, *Napier*, *Gresner*, *Wittaker*, *Cotton*, *&c.* or should any one make a Iackdaw Antichrist, perking on the Pinacle of a Temple like *Belial*, and exalting himself above all that is called God. *viz.* Gods worship in the Church: A Romish Priest some years since inform'd me for a secret that

Anti-

Antichrist was born and now liv'd in *Babylon* about twelve years old, disputed Christ-like with learned men to admiration, could speak as soon as he was born, having *Damoniack* like learn'd to speak in the belly. Another show'd the time of his comming, his firing of *Rome*, and the Popes name that should oppose him: some believe him with us now, and is a sending forces against *Rome* the year 1655. fatall to *Italy*. *Gaffard mon. curiosi 152.*

If Antichrist shall come, κατ' ἐνεργείαν τοῦ Σατανᾶ according to the working of Satan, in all power, signs, and lying wonders, *Simon Magus* πρωτότοκος τοῦ σατανᾶ, Satans first born, as Saint Peter, and as *Eusebius* διὰ τῶν ἐνεργούντων δαιμόνων τέχνης δυνάμεις μαγικὰς ποιήσαντα, may resemble him, if to command fire to come down bee any property of his? *Arnobius* will inform *viderant currum Simonis, & quadrigas igneas Petri ore difflatas & nominato Christo Evanuisse*, &c. if to exalt himself above all that is called God belongs to him? hee said all Nations worshipped him as God, though they gave him various names, *docuit seipsum esse qui apud Judaeos quasi filius apparuerit; in Samaria autem quasi pater descenderit; & in reliquis Gentibus quasi spiritus Sanctus adventaverit*; The God of

Sect. 8.

Euseb. l. 2. cap. 12.

Arnob. adver. Gent. lib. 2.

Just. mart. Ap. 1. Irenaeus, Philaster, Epiphanius, Theodoret.

of the *Jewes*, one of the Angells, and *Simon* himself, the Father who made the Angells: if to sit in the Temple of God as God denotes him? the *Samaritans* call'd *Simon* τὸν πρῶτον θεὸν worship'd θυμάμασι καὶ θυσίαις, καὶ σπονδαῖς with incense and sacrifice: who can doubt him, by the *Samaritans* worship'd in places set apart for Gods service, and so καθίσαι εἰς ναὸν θεοῦ ὡς θεὸν. If the man of sin be an opposite tearm for him: hee call'd his wench *Helena* his lost sheep; having left her in a Brothel, *ad hanc descendit pater summus*; and carrying her back to his Palace, *ad hominem salutem respexit*, had respect to humane health, *& salutem hominis dixit esse liberationem ab Angelorum imperio, qui ipsos ad bonas actiones urgerent, nec promitterent agere quæ vellent*: the Ανομία or mystery of iniquity may quadrate with the impiety of his followers the *Gnosticks* as well as ὁ Ἄνομος, or ὁ ἀντικείμενος man of sin or adversary with *Magus*, if to deny Christ to have come in the flesh, may be appropriated to Antichrist; the *Gnosticks* deny'd Christ to have been born, liv'd, or dy'd, but in apparition.

Apostacy may bee applicable to their relinquishing Christianity, to comply with persecuting Jewes, that which impeded the

myster-

mystery of iuiquity, the Apostles compliance in some judaical observances; the swift destruction, see perform'd, λόγου θᾶττον εἰς τὸ παντελὲς ἀπεσβήκασιν in a moment they were utterly destroy'd by the breath of Christs mouth, brightnesse of his coming; one denoting the Evangelicall power in the mouth of *Peter* and *Paul* personally opposing him, and Christs comming to take judgement on the Iews, and his favorites the *Gnosticks*, who adher'd to them in the persecution of Christianity. *Thes.* 1. 5. 2 *Euseb. lib.* 3. c. 18.

This with our incomparable Doctor *Hammond* doth carry more probability then the whimzies of *Brightman*, who wil have the Martyr *Antipas antipapas*; though he suffered in *Domitians* time, must be an Antipope, or some mens phantastick humour of Anagrams where Doctor *Chatterton* may come as near the number of the Beast as *Calixtus*, whose name the Parsons torture in revenge of their depriv'd lechery: or λατεῖνος where they serve the phancy of *Irenæus*, to that hee did not apprehend: or Saint *Hierom*, *Tertullian* and *Chrysostom* about the Apostacy: it would be well, if with those Fathers they would ingenuously confesse their ignorance of Antichrist, and not byasse them to their phancies to call what they phancy not Anti- *Sect* 9.

christian: Nor is the whimzey of the Romanists, and some Fathers more rationall, who would have him of the Tribe of *Dan*; and the text of *Dan, a Serpent in the way lies like a Serpent in the way to seduce them out of the waies of truth*; as if there were any Jew expected a Messiah from that Tribe when there was never any that expected him not from the Tribe of *Judah*: the ten Asiatick Kings which *Daniel* saw must be the same with * the ten horns in the *Apocalyps*, and *Antiochus Epiphanes* must bee the Pope, heaping up gold and silver (*id est*) adorning the Temples with gold and silver: extolling himself above God, *viz.* more zealous to have his own constitutions perform'd then Gods: the same arguments being applicatory to all Magistracy as well as the Pope Phanaticks have took notice of them to name them Antichristian, and the Churches have been rob'd out of zeal, while sacriledge hath been incourag'd, the unhappy companion of rash reformation; and if they are usher'd in by rebellion, and attended by sacriledge a wise man need not wonder at either: while all think they are nearer to God by being further from each other: he that deserts the *Romanists* seldom stops till he hath orerun all Church-fences by renoun-

* *Seleucus, Nicanor, Antiochus, Soter, Anto. Theos. Seleucus. Callinicus, Ptolomæus Evergetes, Seleucus Ceraunus, Antiochus Magnus, Ptolomæus Philopator, Antiochus Epiphanes. Whit. in thesi pro posit. & defens. in Cant. die Comitiorum.*

nouncing discipline; and our Precisian Proselytes (as I have known not a few) rarely prove not Jesuited Papists, and out of the phrantick zeal call'd Conscience, brand their brethren with the names of Antichristian, &c. when men should hate corruption which depraves Religion, run from it, and not from Religion: Atheism and irreligion gather strength while the ship of the Church tost with blasts of error indangers splitting in the waves of contention: there is in all national Churches truth enough to save men, but I fear malice enough to damn even Angels: who resists any of their phancies, hath the spirit of Antichrist, though Antichrist in Divinity resembles the Elixir in Philosophy, many rules are prescrib'd, but few, if any have attain'd the Philosophers stone; and though the Pope in hew and cry for him, might be taken on suspition by the marks a Pope hath set on a him, yet suspition entring the actions-plea, there wants proof to maintain the Plea.

Sect 10. The motions of these superior bodies was in excellent order and perfection, til exhalations from the gross and putrid matter of ambition produc'd horrid trepidations, and became precursors of prodigious calamities, while they grovel'd here for truth,

and traded away the ſtock of Chriſtian Charity for fictitious coyn, minted by paſſion, mutable affection, or ſeduc'd reaſon to preferre the pageantry of the world before the ſimplicity of the Goſpell: and to blaze like Meteors with the vapor of an empty name, rather then ſhine like ſtars in an Orb of Sanctity, irradiating by their benigner influence, the horizon of Chriſtianity: yet ſome good patriarches maugre envy, triumph in innocence, the beams of their Sanctity too glorious to be orecaſt with the mantle of blind malice, though clouded and interwoven with ſpecious pretences.

Sect 11. I can find Lillies and roſes, Popes candid with innocence, and purpl'd with Martyrdom, whoſe blood became the ſeed of the Church: while Chriſtian *Rome* as well as Pagan had her foundation in red ruines, the foundation of Chriſtianity laid with the blood of Martyrs.

D. in vit Pontif. 33.

Amongſt thoſe, ſome pleaſe themſelves by naming *Nimrods*, *Abaddons*, and incurable *Babylonians*; I can find one die for the loſſe of a terrene *Jeruſalem*, as well as others neglect a celeſtial. A *Peter Marron alias Celeſtine* the 5. ſo buſied about his prayers, that he can neglect to bee called O holy Father in Earth, to cry our Father in Heaven;

Stella & Platina.

Heaven; bee perſwaded out of a triple Crown here to aſcertain one hereafter.

A third *Benedict*, who can weep to bee choſen. *A Deodate* a *Sicilian* Monk which being choſen, gave none ever occaſion to weep. *Teſt. Blond. dec. 1. lib. 9 Martinus in Chronico*

Agathon and *Theodate* reported to cure Leproſies by kiſſing, as wel as others by their ill breath cauſe the Leproſie of Schiſm ore-ſpread the face of the Church. *Platina & Liber pontificalis Cent. 78. 480.*

A *John* giving ſight to the blind, as well as others of the name blinding. *Sigebert Marianus Scotus.*

A fourth *Adrian*, an *Engliſh* man, converting *Norway*, as well as others perverting Nations. *Guliel Nubrigenſis l. 2. c. 6. Cent. xij.*

A *Gregory* ſo charitable, as to call *Anglos Angelos & de ira liberandos* who call'd us Angels, I have no cauſe to believe him an evill one: ſince an Angel of darkneſſe would not have ſent Angels of light to deliver us from the wrath to come, which he himſelf might expect in utter darkneſſe: who ſent Miniſters to give us light, and both his name and acts ſpeak him to invigilate for the good of ſouls. *Cambdens remains.*

A *Stephen* whom the Earth was ſcarce thought worthy to bear, carried on mens ſhoulders, becauſe he ſupported the Church on his own. *Vid. John Stella Diaconus Plat.*

A *Paul* visiting Widowes, and Orphans, by night lending light in darkneſſe.

A ninth *Leo* entertaining Chriſt, as wel as a tenth caſheering with a *quantum nobis peperit hæc fabula.*

Finally, a good as well as a bad *Silveſter*, *Conſtantine*, *Honorius*, *Severinus*, a 1 *Leo* 2, 3. *Martin Agapitus.* 2. whoſe religions cannot be named, nor pure, nor not undefiled, ſince the Apoſtle names it ſo to viſit the widow and Orphans: conclude, *fuit Sergius vir ſanctiſſimæ vitæ gratæque converſationis, ante pontificatum & in pontificatu, in pauperes liberalis; in amicos & familiares jucundus, in delinquentes Clemens; in contumaces modeſtus, tantæ præterea prudentiæ fuit, ut in toto pontificatu nihil reprehendi gubernantis negligentiâ poſſit; in deum enim omnem mentem convertens quod facere pontifices omnes deberent juſtè atq; integrè omnia, ex animi ſui ſententia bene naturâ & moribus inſtituti gubernabat: extant & ejuſdem apud Scriptores præclara encomia:* and this by the Confeſſion of the now-quoted Pope: Antichriſt making Centuriators.

Omphrius Platina, &c.

Platina.

Cent. Ma. Cent. xi. p. 5. 20.

Sect 11. In *Tertullians* time, heathens us'd to ſay, ſee how theſe Chriſtians love one the other? now even Turks exprobate us with a See how theſe Chriſtian dogs are divided! while

while most resemble the envious man in the Fable, who would put out one of his own eyes that his enemy might be depriv'd of both; rather deny themselves part of that light, then their Antagonists should have any; like men who have the yellow Jaundise in their eyes, wil apprehend no colour beside; their own superelevated devotion must be Antichristian in the holy Sequestrations of Monachism; and even the Apostles themselves Antichrists, while Episcopacy is the mystery of iniquity: all sides bear either Antichristian or Heretick; manifest truth and reason may be Heresie as to maintain an *Antipodes*, or the souls traduction, or such an impertinent trifle, as whether the Lord had brethren; in vain Christians may pray that the partition wall betwixt Jew and Gentile may bee taken away, if they take not away these uncharitable partitions between themselves.

I am so far from hating the Pope, that I would kisse his foot if his nails were but so par'd, that he would not make blood run about all the mouths in Christendom: though I can please my self with their phancie, who tenter *Papa* to confesse in Capitall letters like his offences: *a Presbyterorum Ambitio peperit Antichristum*, and believe they have made many Antichrists; *Sect* 13.

not onely men of ſin, but adverſaries to Chriſtianity: while they have toyld in myſterious iniquity, made titular holineſſe band to impiety; or ſerve onely to obſtetricate degenerate actions: producing ill ſhapen Monſters, whoſe prodigious births trouble and diſcompoſe the world, while inſtead of the deſir'd *honor Juno*, *Ixion*-like he graſps a cloud, and begets Centaurs.

Yet ſome grains of lightneſſe muſt bee allowed, gold having greater occaſion of tryall. Ambition is apt to creep into the moſt refin'd devotions, and perſons conſecrated to the Altars are not free: while there are men, there will be vices: and one common place will ſerve to declaim againſt all times: though we may diſcern cracks in the pureſt metalls by the luſtre that ſtreams from them; yet if our eyes turn inward, wee ſhall encounter with ſo much humane fragility, pitty will ſhame pride, and wee ſhall rather lament our own then glory in aliene miſcarriages: if the Church of *Rome* like the woman in the Goſpel be taken in adultery, and every one hath a ſtone to caſt at her, ſhould wee obſerve our Saviours rule, and the guiltleſſe caſt the firſt, we might all retire into our own dark ſouls to hide us; and leave her alone to

Chriſt,

Chriſt, who of his mercy may releaſe her with a *ſin no more.*

Though I am perſwaded I may believe in God, and yet not introduce that *Egyptian* piece of darkneſſe, by mantling the Creator as they their *Eneph*, an old man in blew circumſcribing ubiquity and painting inviſibility, and ſo drawing under line the incomprehenſible, and ſin againſt his eſſence; yet I could as eaſily bee induc'd to aſſent to this, as to a fiduciarie *Solifidian*, have a Creed for ſervile will, irreſpective election and reprobation, which might ſuggeſt irreverent thoughts of Divinity; while we affix tyranny to the moſt juſt, and partiality to him who is no reſpecter of perſons, and ſin againſt his attributes. *Sect.* 14. *Of the Creed.*

Faith, Hope, Charity, Fear, Confidence, Honor and Worſhip, Prayer, and praiſe muſt be the affairs of that *Jacobs* Ladder which aſcends to Heaven, and learns us to commerce with the attributes and eſſence of God. I believe all my beliefe will be irrite, my heart unpoſſeſs'd with the ſincerity of his power; or my life warp'd with a *non*-Conformity with it in the practiſe of Celeſtial virtues; he who gives God not all, gives him nothing at all; to [illegible]piece for God, and a piece for the World,

world, is to be all for the world: he excludes him from all, who concludes him at all: or can he detest sin, makes God the Author of it? or dread the appearance of evill, who intalls a necessity on it? or who believes a parity of sin, can he admit a conscience in any? fear to strain at a gnat or swallow a Camell, who perceives no difference in either?

Sect. 15. I can believe in Jesus Christ, yet not daily make one with the Pontifician; or think that my phancy can make him mine with the fiduciary.

May wee show him our King while no disloyall sin or rebell lusts holds out against him; but every thought and action paies him the tribute of obedience; and vows good life and repentance, like so many oaths of supremacy, acknowledge our allegiance.

May we every day to our high Priest bring the incense of prayer, and odours of good works, think no daily sacrifice Masse, or Popish oblation, no Church suprogations; nay, not even Christs sufferings or his satisfyings for us, satisfactory, if we abuse his grace into wantonnesse: this will by a clew of piety and humility teach us to extricate our selves from the Labyrinths of impiety, and approach

proach our reward, the Crown not of our works but of his graces.

While wee acknowledge him a Prophet, bow down and worship, bringing our reason into Captivity to Faith; and since a Prophet like *Moses* bring him the Jewells of *Egyptians* riches of nature, give God our strength for buls, sacrifice the Calves of our lips, and bring the innocence of Doves and Turtles to his service.

May we passe over *Jordan* in Baptism: feed on the Manna of Gods words, and not languish after the fleshpots of *Egypt*, be seduc'd by fleshly lust? but if the fiery serpent of our sins sting us, look up upon him who was lifted up with healing under his wings; and have respect to the fruits of the land of promise, that blessed *Canaan*, not being discourag'd by the Gyants of our sins; but lift up our hands with *Moses*, strengthned by the two Tables, the Commandements of God till we overcome them; and having the Corner stone, Christ Jesus to support us in our weakness (who will not fail them who rely on him in all their conflicts with the world, the flesh and the Devill) we may subdue the enemies of our peace, who hinder us in our progresse to the promis'd Land.

I may believe him conceiv'd of the Holy Ghost, *Sect.* 16.

Ghoſt, yet may ſafely neither believe the Popes and ſome Pontificians, nor the conceptions of our Enthuſiaſticks of the holy ſpirit.

I can believe Chriſt born of a Virgin *Mary*, yet need not believe a Virgin *Maries* Temple born by Angels to *Loretto*; nor doubting the truth of the Virgins milk, with which the Popiſh Prieſts impoſe on the vulgar, may impoſe the ſtigma of infidel on me, and deprive me of the milk of the word of truth.

He who had reſpect unto her humility, will not have reſpect unto them who too much humble her; ſince the glory of Heaven overſhadow'd, and the Bridegroom of our ſouls ſhined forth from the cloſet of her womb.

Nor exalt them, who her that was humbled in her own eyes, exalt in theirs above their Creator; Caſheer his name to admit hers in the Pſalter, while an *Ave Mary* can bring a *Te deum Laudamus* out of faſhion, and Chriſt himſelf muſt ſtil be in pupillage.

May we all provide innocent, ſpotleſſe, and Virgin hearts for a Saviour to be born in; ſo that we all may have by the overſhadowing of the holy ſpirit a right Conception of him, whoſe Conception could

not

not be without it, and be accounted for the mother and brethren of the Lord, while wee do the will of his Heavenly Father. *Mat.* 12. *v.* 50.

I could wiſh that Chriſt ſtill ſuffer'd not under a *Roman* Governor, but inſtead of a *Pilate*, he would be a good Pilot, no longer ſteer by the gales of profit, or the Whirlewind of ambition, which may ingulph the bark of the Church into an Abyſſe of miſery; but calming the troubled Sea of his own luſts into moderation, the winds of error, and waves of falſe Doctrine may ceaſe; and the leaky veſſell of the *Roman* Church by the pump of Faith, and ſincere repentance, may arrive at the Haven of eternall ſecurity: in vain like *Pilat* he may ſeek to waſh his hands from the guilt of Chriſts blood, while he can embrue them in the blood of Chriſtians, and ſuffer his Polemicks to plant thorns on Chriſts brow, ſpinous queſtions: and with the mock pageantry of ſtate make Chriſtian Religion ridiculous to *Jew* and *Gentile*. *Sect* 17.

Neither the Clergy though their name implies lot, ſhould as relative to their name and Chriſtian warfare, Souldier-like caſt lots for Chriſts Coat; neglecting internall purity, quarrell about the ſupervеſture, externall ceremonies of Religion, while their tongues ſharp as ſpears pierce Chriſts ſides through

through their brethren: who is ſtill crucified by Jews, and betwixt theeves who rob Gods word, while we apprehend, examine, accuſe, condemn, ſhame and crucifie one another; when we ſhould rather crucifie the fleſh with the affections and luſts thereof; as pride, envy, malice and contention; conforming our ſelves to the Image of a crucified Saviour, and not to the crucifyers of a Saviour by our vices: ſince ſome truths, though ſeemingly precious, are not ſo plac'd in competition with Chriſtian-charity, peace, and communion with all, who are fellow-members of Chriſts body. Wee muſt relinquiſh that which is valuable, rather then him who is above all value: while diſſention can renew his wounds in his members.

Dull, phlegmatick and Plebeian conſtitutions are not only ſubject to paralytique, but even apoplectick diſtemperatures: ſometimes they tremble and diſcompoſe Religion in their jealous furies; and ſometimes are ſuperſtitious and ſupine, and ſtupid in trivial and ridiculous fooleries.

Reſembling Apes and Dotterells more apt to imitate mops, mows, and geſticulations then vertues: while others are madder then thoſe who are aſham'd of humanity, becauſe Apes have ſome reſemblance with humane nature.

Cannot

Cannot any one be perswaded Christ descended not into Hell, since S. *Cyprian* averrs this Article neither in the Roman or oriental Symbole, and *Tertullian* takes no notice of it, and *Sheol* and, his *Hell* implies the grave,) without descending thither? May I leave the works of Hell, pride, malice, and uncharitablenesse, by works of light treat with God, where he is in Heaven, by believing Christ was in Hell will not much advantage me in the way to Heaven; though my uncharitablenesse to a misconceiving brother may waxme toward Hell: Hell is described by the valley of *Hinnom*, where sacrific'd children, weak ones in Christ while their tongues are kindled at Hell fire, who with trifling differences make schisms in the Kingdom of Gods Church and Communion, which Saints should have for the service of Christ their King the Lords anointed against the powers of darknesse. Sect. 18.

May not any one believe in the Holy Ghost, though he should not phancy the picture or the senceleſſe story of the Doves want of gall, or the holy spirits *non*-appearance in that shape, but onely hovering like a descending Dove? Oh doubt the infallible pontificiall, and enthusiasticks spirit, one being repræsentative of the other, where murder, Sect. 19.

murder, revenge, Adultery, and treasons are Cohabitants, and by a necessary illation must passe for the fruits of that all-disposing spirit, consecrate impiety, and make villany precious, while God himself must be introduc'd witnesse to a lie.

May we have the innocency of Doves in our Conversation; the mourning of Turtles in the sorrow for our sins, and a delight in the streams of life, the holy Scriptures as the Dove in the waters; finally all the resemblances with the Dove which imitate the gifts of the holy Ghost, that the holy spirit may dwell in us which is pictur'd in the shape of a Dove.

Sect. 20. Wil it not suffice to believe a holy Church, and not to believe in it? since a Saint *Cyprian* informs me, God is onely to be believ'd in: or believe not a Church or Christian can be out of the Catholick Church, since all men and Churches make up but one Catholick: and the notion of Catholick introduc'd in opposition to the Jewish Church, may not as oppositely be oppos'd to the Roman, who like Jews presume a monopoly of Gods mercy? the light of ages, light of nature, supernaturall light of Scripture must onely shine in their dark lanthorns; and all blind who believe things not onely above reason but against it; while

while a part must be greater then the whole, a particular Church, the Catholick; resembling the mad-man, who lived in a Sea-port town, called all ships his own which arived at the haven: All Bishops, who have either writ, appealed, or communicated with theirs, must have sworn vassalage to the Papacy.

Or that communion of Saints was an article of levelling, taken up *pro necessitate temporum*, since Saint *Cyprian* takes no notice of it in his time, and αἰνοῦντες, τὸν θεὸν καὶ χάριν ἔχοντες πρὸς ὅλον τὸν λαόν; Praising God, and having all things common was the Saints communion. *Sect.* 20.

May we all be members of one body, while we show a mutuall sympathy; partake of the same head, by obeying Christs directions, cemented together with his blood, and knit by the unity of his spirit: though every part may conduce to the good of the other, none can so supererogate, as the other may be useless: similar nor dissimilar breeds no contrarietie, but all parts comply to the service of the whole; no dissimilitude of site, motion, ceremony, divide, but the gangreen of sin only enforces an amputation: *ne pars sincera trahatur.*

The eyes are not incensed against the

feet for not seeing; nor doth the ear commence a quarrell with the hands for not hearing; or the back parts about the faces uncovering, since decency of one part is the indecency of another; every part not made for it self but for others, & all to the captivity of the head, in compliance of whose dictates, we must expect an unity in the body: But an uniformity would prove a monster above a sober expectation, above the chymæra's or phantasms of Enthusiasts, who damn all the world, that, weather-cock-like, turns not round with their own vertiginous heads. *Scimus quosdam quod semel imbiberint nolle deponere, nec propositũ suum facile mutare sed salvo inter collegas pacis & concordiæ vinculo quædam propria apud se semel usurpata retinere; nec nos vim cuique facimus, nec legem damus.* was the opinion of Saint *Cyprian*. I could wish those, who pretend most to be of his opinion, would challenge a little of his charity.

S. Cypr. l. 2. Ep. 1.

Sect 22. For forgiveneſſe of sins, I as little believe a Solifidian, as a Romish Priest, that attrition by absolution becomes contrition; the one while he deceives himselfe by a lie, or the other, while he imposeth upon others, secure neither from being deceived: they may send to the father of lies, but ly-

ing

ing will ſcarce bring to the God of truth, ſince none can be implanted in the death of Chriſt, who bring not forth the fruit of this tree of life, nor partake of the reſurrection to life everlaſting.

He that will be ſaved muſt keep the faith, ὑγιῆ καὶ ἄμωμον, ſound in faith and free from reproach in converſation, holy as well as whole; and ſo his holineſſe himſelfe may be prov'd the moſt fallible; and though they violate the ſenſe of the word while they render it inviolate, yet God grant that they may keep it inviolate, no more writh and wrench it to rivet in their own ambitious deſignes; and we may keep it ſo undefiled, that *Momus* himſelfe may not carp at our lives: ſince Chriſts death is mention'd for our regeneration, birth for mortification, reſurrection, for our riſing in newneſſe of life, that we may enjoy the communion of Saints, remiſſion of ſinnes, and reſurrection of our bodies to eternall life.

There are but a few *credenda*, *petenda*, *Sect* 23. and *agenda*, where I cannot avoid an *Anathema*, *non credendo*, *non opponendo*: I will ſeek ſecurity, embrace verities, all hold, if I cannot thoſe wherein they differ: though ſometimes enterlacing diſcords graces the beſt Muſick, yet a quiet error is

rarely not to be preferred before an unruly truth, and crochets and quavers prove unseasonable, when they disturb the plain songs of peace; and it is better a son of the Church should be unknown, then, what they report of the viper, he should make his way through the bowells of his Mother; or a Millstone hung about his neck, and he buried in the depth of his imaginations, rather then they soar in the narrow way, and keep weak brethren from heaven.

It shall not trouble me with *Delrio*, whether the old Serpent was a Viper; with *Bonaventure* and *Comestor*, a Dragon; or with *Eugubinus*, a Basilisk: or with others, a common Snake: it shall trouble me rather to continue the delusion of the Serpent, by endeavours of propagating error: that *Adam* tasted forbidden fruit may trouble me, what fruit, shall not; I shall number it among the forbidden fruits of knowledge, which so many wiser heads have made disquisitions after, and would have truth satisfied by the relish of their palats.

Sect 25. Whether our Saviours Crown was made of Paliurus, or a piece of it visited *Glassenburie*, and the precursor of his death, turns an Angel of his Nativity, blooming

blooming every Christmas day, is not worth a disquisition: I could make a Rose by moistning dilate, and by rendring again insuccous close: may I rather avoid those thorns, the curse of my sins, which may render me incapable of both.

Whether *Durantes* distick of the Crosse be true, need be no part of my creed.

Pes Cedrus est, truncus Cupressus, oliva supremum
Palmaque transversum Christi sunt in cruce signum.

May I partake of no corruption like the Cedar, in mourning for sin resemble the Cypresse, by fertility in goodnesse, assimilate the Olive: so shall I flourish like a Palm, even in the storms and pressures of this world, mount upward, by taking up the Crosse, and following, be partaker of him who was crucified. Prudent symbols, and pious applications, may have an influence upon ingenious conceivers, which may elevate devotion: but on the mad rabble, melancholy Monks, and ignorant Priests, they have no other efficacy, beside warping to Magicall applications, and miraculous expectancies. It shall not trouble me whether the soul of Christ, *in triduo mortis*, went into Hell really, as *Thomas Aquinas* believes; or virtually, and by *Tho. p. 345. ar. 2. c. per suam essentiam,*

Durand in 3 dij. 22. ques. 3. effects only, as *Durand*; or whether the soul of Christ did descend really and in essence into the lowest pit of hell, and place of the damned, or really only into the place or region of hell, called *limbum Patrum*, and then but vertually from thence into the lower hell.

Bellar. l. 4. de Christo. c. 16. Sect. 25. The Father, to him who ask'd what God did before he made the world, (answe'rd) Provide hell for such curious scrutinists as you are. *Non per difficiles Deus ad beatam vitam quæstiones vocat, &c. in absoluto nobis & facili est æternitas Jesum suscitatum à mortuis credere; & ipsum esse Dominum confiteri.* I will not procure a certain purgatory to my selfe here, to make stranger guesses of an incertain one hereafter: or whether the inventor of it, *Origens* purgatory, which could even purifie Devills, & reform them to Angels of light: or the differing purgatory of S. *Gregory Nissen*; St. *Cyprian*, or St. *Austin* carry a greater probability, or the Roman purgatory, which took a platform from neither. I can believe, I may find a way to heaven without taking purgatory in my way: or else the Fathers before *Gregory* the great might mi-

Orig. lib. 1. περὶ ἀρχῶν, cap. 6.

S. Greg. Nis. Orat. de mortuis. p. 1066.

Cypr. l. 4. Ep. 2. emendari igne.

S. Aug. lib. 21. civ. dei. c. 17.

Greg. Naz. Orat. fin. th. ἀτυχὸν. S. Hier. on 66. Psal. credimus, Boetius lib. 4. pros. 4. puto.

stake

ſtake, never any one was directed that way with above an *ut puto veriſimile arbitramur*, till he came in with a *ſcio*: And though I know not as much as *Gregory*, this I may preſume to know, the place in Saint *Paul*, wracked ſo often to confeſſe a purgatory, may be applyable to it, being a building of hay and ſtubble; and have the charity to believe the foundation laid in Chriſt, faith in him, and love of him, the ground-work, though in the ſuperſtructure may be ſome light aery phantaſms, ſtubble and ſtraw, which in the day of tryall ſhall vaniſh, yet he ſhall be ſaved, ſo as by fire, through, or out of fire, droſſe vaniſhes, but gold ſhall abide the fiery tryall in the day of the Lord.

S. Greg. in Pſal. 3. pœnitent. *Print.* *1 Cor. 3. 12.* σωθήσεται ὡς διὰ πυρός.

Regula fidei una omnino eſt ſola illa immobilis, & irreformabilis, according to *Tertullian*; and if your *Occham* is to be credited, *nec tota Eccleſia, nec concilium generale, nec ſummus Pontifex poteſt facere articulũ qui non fuit articulus, &c.* Therefore if any thing be fundamentall after the Church defines, it muſt be fundamentall before: for deductions are not prime and native principles, nor ſuperſtructures foundations: that which is a foundation to all, cannot vary to different Chriſtians, in regard of it ſelfe, for then it could not be a

Sect. 27.

common rule to any, nor could the ſouls of men acquieſce on a tottering foundation, a trice foundation, as common to all, muſt be firm unto all; in which ſenſe the articles of Chriſtian Faith are fundamentall, and not what men pleaſe to define; for as *Irenæus, quum enim una & eadem fides ſit, neque is qui multum de ipſâ dicere poteſt, plus quam oportet dicit, nec qui parum ipſam minuit*: if every thing defin'd by the Church be fundamentall in the faith, the Churches definition would be the Churches foundation, and ſo by conſequence the the Church could lay her own foundation, and the Church have an abſolute and perfect being before her foundation laid.

If the too prepoſterous zeal of the *Roman* Church ſince ſhe grew to her incontrolable greatneſſe, had not raſhly determined thoſe things to be matter of belief, which for many centuries paſs'd onely for pious opinions: Chriſtendom might have ſerv'd God in an holy fire of zeal and ſpirituall fervency, which now ſacrifices myriads of ſouls to *Belial* in the flames of contention: what a ſight is it to ſee writers committed together by the ears for trifling ceremonies, and beggarly diſtinctions, *tanquam pro aris & focis*, incens'd, none are affrighted at their

their noises, and loud brayings, under Asses skins; *scioli* and smatterers, in Divinity onely busie in the skirts and outsides of learning, and yet will admit no salvation but by a compliance with their vertiginous pates: wise men should know, as the body hath certain diseases, that are with lesse evill tolerated then remov'd (as to cure a Leprosie with the blood of a child) so it is better a triviall error should dilate it self, then children of the Church should perish, while some error may be dissheminated with lesse inconvenience then discover'd: the use which wise men should make of other mens lapses, is to avoid a precipice: and the advantage pious men should make of these great flaws in Christianity, is not to joyn with them that make them: nor to help to dislocate these main bones in the body, which disjoynted cannot be set.

The uncharitable dealings of Christians with Christians, cannot induce me to bee uncharitable to any; I must believe with St. *Hierom, Hæretici fiunt, non quod Scripturas contemnunt sed quod non intelligunt*; it is ignorance and not the contempt is the cause of most, if not all of our separations: The Sheba's of separation, all the Trumpeters of sedition may alarm the rabble *Sect* 28.

ble, that brainleſs horſe, to battel, to trample down order, and break the rankes diſcipline with a ſeparate your ſelves from Idols; *curſe you Meroz, curſe you bitterly: What ſociety hath light with darkneſſe: Come out of Babylon my people*; with a hundred ſuch places of Scripture rack'd, and by an invention, witty in cruelty, tortur'd to confeſſe, ſomething may patronize their black deſignes, wringing blood even out of the Goſpell of peace.

Which have as little relation to Chriſtian ſocieties as a *Lo here is Chriſt! Lo there, go not out after them!* rack'd ſo frequently to confeſſe them Antichriſts, who correſpond not to the whimzies of every phanatique: denoting ſuch as *Judas*, *Theudas*, *Arthronges*, and *Barchosba*, Impoſtors, who pretended to be Meſſiaſſes ſent for the delivery of the Jews out of the hands of the Romans: and if it was poſſible, would deceive the Elect, the Jewiſh Chriſtians, which are forewarn'd, but as the Calviniſts, it is impoſſible for them to be deceived, who are the Elect: and as the Romaniſt who are in their Church, the treaſury of all truth, cannot be deceived.

But if the Elect can ſcarce be ſaved, what ſhall become of the ungodly? if the Chriſti-

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an Jew, who waſhed with Chriſts blood, ſpeaks better things then that of *Abels*, what will become of them againſt whom it cries worſe then that did againſt *Cain*? while they themſelves could cry, *Let it be upon us and ours*; if the Elect (as the Papiſt) the Catholick with all his indulgencies, maſſes, roſaries, and abſtinences can ſcarce be ſaved, what will become of thoſe who are out of the Communicative line of Gods mercy, his Ark, City, our holy Apoſtolick and Catholick Church?

If the Elect (as Fiduciaries) they that can believe they ſhall bee ſaved, can ſcarce believe it ſo ſtrongly, but that an intervening ſcruple of an obſtreperous Conſcience may damn them, what will become of a Papiſt, who believes in a God of wood, a God of bread, who ſaies, wee can have no aſſurance, ſince by faith we are ſaved? thus the ſtream of life is made the puddle of phanatick interpretations; while all like the Tyrant, who fitted wretches to his bed, hack, maim, and mutilate, or ſtretch and tenter the Scripture to adequate them to inhumane purpoſes: and Heaven it ſelfe muſt admit no room beyond the capacities of their empty noddles. Vain fuellers fit onely to feed the flames of contention, out of whoſe embers are even rais'd combuſti-

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Sect. 29. Though Heaven gates be narrow, I cannot believe them so strait as most sects would make them, should I not believe one lie with the Fiduciary, or many with the Pontifician, not easily induc'd to believe heaven the purchase of fonder imaginations. Charity would perswade me it is even a receptacle to those, whose uncharitable opinions have mutually condemned and secluded each the other, Ἢ τὸ τέλος βελτιῶσαι ἢ διδάξαι.

The practice of our lives, not tongues must make us Christians: wee must be rather so by entring into imitation of Celestiall virtues then curious inquiries.

May we flourish in verity, which is the root; in humility, which is the flower; and well doing, which is the fruit of the tree of life.

Sect. 30. Those aëry mysteries which have unhinged so many Cardinall heads, shall not extend my *Pericranium*. God grant I may for futurity learn to doe something, rather then hear others talk about nothing; which if they bring not into the premunire with the fool in the *Psalmist*, *who said in his heart there was no God*; yet I have said in my heart with the *Psalmist*, *all men are lyars, and every one deceiveth his neighbour*. I must believe as in *Epiphanius* time

time, ἐυσέβεια and ἀσέβεια Pietie or impiety must onely distinguish Orthodox or Pseudodox: we glory and are inflated with the names of Churches, while we lose the power of godlinesse, soul of Religion, and prerogative of Christians, Christs Legacy, Charity.

Faith may lay a Foundation, but wee may hope in vain, for that building which is made without hands, if charity here laies not her hand to make a superstruction: those *Babel*-builders who think to reach Heaven by another way, produce nothing but confusion of languages; impenitent confidence will shipwrack in an Ocean of infirmity; when penitent despair which expected to bee ingulph'd into an Abysse of miseries, wafted with gales of sighes, and Seas of tears, may arrive at a Port of everlasting security: the Scripture saies, Heaven is taken by violence, but 'tis a strange phancy the world takes up, that it may be taken with impudence: *fronti nulla fides*, may admit a double sence: though a *Judas* may veil impiety with kisses, yet if a timely repentance prevents not he may break in two, and discover his black soul naked. *Sect* 31.

I cannot believe that Faith justifies, works justifie, or both: yet we are justified by

by faith, by works, by both: the conditions, not cauſes of our juſtification: and the conditions not perform'd, it is impoſſible without this righteouſneſſe to ſee God. I will not ſay Chriſt cannot ſave, though the Scripture ſaies, *Chriſt could do no miracles in his own Country*; not becauſe hee was leſs potent, but they were more incapable: where impenitence keeps the door; mercy cannot enter: it is not materiall whoſe Communion they boaſt of; or diſclaim, who have fellowſhip with the unfruitfull works of darkneſſe: ſince Idolaters, drunkards, liers, Adulterers, no dogs and unclean perſon ſhall enter into the City of God; or be partaker of the benefits of his holy Church.

Sect 33. Of all graces the Apoſtle makes the greateſt of charity, and the world leaſt; of that charity which antidates Chriſts preſence here in his members: and outdates the other graces in futurity, when faith and hope ſhall bee ſwallowed up in an abyſſe of raviſhing realties, that which was but a Lamp here, will be then a ſtar inlightned by the Sun of righteouſneſſe: a Lamp here with the oyl of faith and light of good works, converting ſinners from the darker waies of iniquity, ſhall ſhine like the ſtars in glory hereafter, and not ſuch who compaſs

paſſe Sea and Land to make a Proſelyte, and make him worſe then themſelves: who tith mint and anniſe, boggle at trifling formalities, and forget the greater myſteries of ſalvation.

Sect 34. Self-intereſt opens the floodgates of diſſention to drown the humble vallies of peace: men eſteem opinions becauſe their own: all adore the Chimæra's of their own private brains; *call light darkneſſe, and darkneſſe light*; preſume they have the moſt glorious ſtars for their Conductors; when they are onely *ignes fatui*, which miſguide to a precipice of flames. Gods fire gave light and burned, Hells fire burns without light; who leave the light of truth, & heat of charity to live in flames of contention, deſerve that fire without light: even the beſt Apoſtles diſſented; knowledge nor piety can amputate all differences; but wiſdom and charity muſt prevent their prejudices.

Sect 35. Not every light and aery error in diſputable Doctrine, and points of curious ſpeculation, can be a juſt cauſe of ſeparation in that admirable body of Chriſt his Church, or of one member from another: He gave his naturall body to be torn on the croſſe, that his myſticall ſhould be one: and as Saint *Auſtin*, he is no partaker

taker of divine charitie, that is enemy to this unity.

All these divisions are disguises of charity, and vizards of factions, a pageantry of pompous folly, or preposterously inflated knowledge: and though they mask in the names of Papists, Protestants, Reformists, sub-Reformists, Atomist, Familist, Brownist, &c. the Church of God can have no musick to set out such discords. My name is Christian, and my firname is Catholick; by the one I am known from Infidells, by the other from hereticks and schismaticks: the name of Catholick congregates what is homogeneous, and dissipates what is heterogeneous, both in the Court of Heaven, and in the Court of the Church.

Pausan. on Ep. ad Sempr. quare ab hæretico homine noster hac appellatione dividit, cum Catholicus nuncupatur Christianus, mihi nomen Catholicus vero. Cognomen illud me nuncupat, istud ostendit, hoc probor, illo significor.

Appellatio Catholici congregat homogenea &c. S. Aug. int. Cont. Fund. c. 16. S. Cyp. de unit. Eccl.

Vincent Lirinensis libr. adv. Hær. c. 27.

He cannot put on the garments of Christ, who rends and divides his Church. Catholick is every where the same; that which is trusted to thee, not that which invented by thee; which thou hast received, not imagined; a matter not of wit but doctrine: in which thou art not to be Au-

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thor but a retainer: not to lead; but follow: that which the whole Church holds not instituted by Councells, but retained, is rightly believ'd Apostolicall tradition, such as the Creed, Sacraments, &c. *S. Aug. lib. 4. de bapt. Cont. Donat. c. 24.*

The antient consent of holy Fathers is not in all questions of Divine Law, but onely in the rule of Faith by us with exact study to be sifted out and followed: there are some things in which the best defenders of the rule (*Salva fidei compage*) agree not, but one thinks better and truer then another. Every error denies not Christ the foundation, or makes Christ deny it, and thrust it from the foundation: not every error in those things which are of faith, is either infidelity or heresie; if men differ; it is no more then they have done ever: pious men even in differences may preserve charity intire: concord which is the effect of charity, *est unio voluntatum non opinionum*. Some Churches build after the *Italian* fashion with a flat top; others with wide windowes to let in the air; and catch the applause of the world; some build *Babel*-like, and will have their head reach Heaven, and if their confusion of languages impeded not might be near allyed: others of the Synagogue fashion will admit nothing but round, and limit Heaven in their *Vincent Lirinen. c. 3. Liban. Hæres. S. Aug. Cont. Jul. Pet. c. 2. Holkot in 1 Sent. q. ad. 4. R. Thom. 2. 24. 37. Ar. 1. c.*

narrow conventicles; it could bee wish'd
1 Cor. 1. 11. that all would bee what the Apostle exhorts, *of one mind*, but it is not to be hoped while the Church is triumphant over humane fragilities, which here hang thick and close about her, the want of peace, and unity even where Religion is pretended, proceeds from men and humours, rather
B. L. Cont. Fisher f. 58. then things and errors to be found in them. Episcopacy squares with Monarchy: Presbyterie with Aristocracy, independency with Democracy; men made Religion lackey to self-interest, and State policy; the great Turk walking in his Garden with a *Bashaw*, who wonder'd hee would suffer the Christians distracted in Sects to overspread his Empire; asked how he liked his Garden? answering, it was admirable for the variety, reply'd: wouldst thou deny me that in my Empire, thou admirest in a Garden? am not I Emperor of them all?

Sect. 36. I can joyn prayers with a Papist, if his be offensive to God, mine may bee pleasing; can hear a French Hugonot with his hat on, uncover'd; receive with a Dutchman kneeling, while he uses the irreverence of his breech; yet separated in my charity from neither: nor would I be in my mode rather then scandalize any: it is no lesse

then phrensey for the misposition of a trencher to refuse a banquet, or be ingrateful to an Host. Nay, I could take an Host with a Romanist, as well as a Wafer with a Calvinist. If he believes a reall body, I believe not lesse in energy, a Communion of the body and blood of Christ, a participation by every reception of his merits and passion, and the virtues really communicated to a worthy receiver.

Hoc totum pendet ex principiis Metaphysicis & Philosophicis & ad fidei doctrinam non esse necessarium Suarez in 3. Theoph. dis. 50. Sect. 2.

It hath been ever thought convenient saith Saint *Gregory*, that there should bee in *unitate fidei diversa Consuetudo*, that eating of meats offer'd to Idols, totally restrained the Churches of *Syria* and *Cilicia*, seem'd permitted to the Church of *Corinth* if no man challeng'd it; and that which was urg'd upon the *Corinthians*, was not impos'd upon the *Galatians*; to show every one is oblig'd to observe the rites of his own Church, lest they come under the Anathema of contentious and turbulent: yet this inhibited not that Saint *Paul* might become all to all, that he might gain some; and who will gain any to Christianity, must not play at petty games in Religion, adhere to *Bonatus* his humor, confine truth to places, as if she loved corners: or as if

1 Cor. 10 17.

Gal. 1. 9. Col. 5. 2. 1 Cor. 11. 4.

the Church which resembles the Moon; could like *Mahomets* Moon be brought down to show tricks in a sleeve: the good *Monica*, Saint *Austines* Mother, who bath'd the Leprosie of her Son in a *Jordan* of tears (*ut non potuit perire tantarum lachrymarum filius*) was content to relinquish her *African* customes at *Milan*: They who have gigg'd to *Geneva* for platforms, and *Rome* for Trinchets, have brought home matter to fewel-contention, none to kindle zeal: May none follow exotick forms here: a Spanish garb is ridiculous with us, and the English mode reputed an affront in *Spain*: No wise man will be angry if in his travells he meets modes not corresponding with his humour, and he is mad, who returning, will keep none company without they pluck down their house, and rebuild them to the modell of his phancy, who taylor-like travells to dresse Apes.

Aug. Conf.

The Religion of our Souls must imitate the reason of our bodies; which in the processe of years, may evolve and explicate their numbers; but the bodies are one and the same: there is nothing produc'd in the maturity of age which did not latitate in the minority of children: yet who would endeavour to fit the clothes and shooes of

Sect 38. Vinc. Lir.

pueri-

puerility to a gygantick foot, or body.

The apparell of Chriſts Spouſe is her rites; time and place may produce as great a variety in her faſhions as in the worlds garb of clothes, and modes of the world; though ſome may adorn more, none alters the conſtitution of the body: it would be a mad humour in the Spaniard to commence a quarrell, becauſe the ſhorter wiskers of another Nation upbraided his muſtachio's: Or the French with the Spaniſh, 'cauſe the conſtancy of their habits might ſeem in deriſion of their levity: or both with a Nation which was ſervile to the phancy of neither.

Thoſe great Calciners of Religion, and reducers to the Primitive patterns need nothing above their own examples to condemn them.

They muſt joyn with the Levellers in a Communion; baptize in Rivers with the Anabaptiſt; make life a pennileſſe peregrination with the Franciſcan; may ſpend both oyl and labour, dawb but not cure bodies like the Apoſtles; have regard to waſhing of feet, yet continually be defiled in their waies; Confine themſelves to Sandals, ſay, who uſe ſhooes are ſhod with iniquity, and walk in the footſteps of the ungodly; ſince

they recede from the primitive pattern, and call this receſſion Apoſtacy: or lean upon one the other at the Lords Supper, and lie down at the Table, and take it after Supper.

Cyp. lib. 1. Epiſ. 2. lib. 4. Ep. 8. in Ep. ad Cæciliam.

The ſame things are not decent at all times: babes milk is unfit for riper age, and the nurſes Gibriſh an undecent dialect for a Tutor; the ſtones of the foundation unfit for roof or walls: Our Maſter builder Chriſt, employed tongues, Prophets, Propheteſſes, Evangeliſts, his not ſtill employing bids us acquieſce, while his ſilence exacts ours, which not aſſented to, introduces nothing but a profiteſſe clamour, cauſeleſſe malice, and endleſſe contention. The Apoſtles which were forbid to carry mony in their girdles, had afterward a *Judas* with a bag, and the prohibition of clubs and ſtaves was not ſo ſtrict a rule, but that a *Peter* was found with a ſword. Howſoever the Novatian Biſhops err'd, they could not erre in the Canon of indifference: for if *Anſelm* is to be believ'd, the multitude of ceremonies is ſo farre from infringing, as they commend the unity of the Church, while all believe in one Chriſt. In the Primitive Church, ſomeſaſted one day, ſome two, ſome more, other forty howers, computing day and night. In *Ita-*

Teſt. Euſeb. ex Irenæo.

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ly, some abstain'd forty daies, others us'd abstinence twenty, others seven daies, in relation to the creation, and some forty houres, in relation to the forty daies our Saviour fasted: And if *Socrates* is to be believed, nor Gospels nor Apostles impos'd observation of daies, but the liberty was referred to the Church.

In Epist. Theoph. cent. 2. 120.

Socrat. Hist. Eccles. lib. 5. c. 22.

The Church of *Rome* and the *African* distributed Sacramentall bread, the *Alexandrian* Church permitted the people to take it: *Africk* and *Rome* mixe wine with water, and colder Regions drank it pure. See the contentions about Easter, till the Roman victor overcame all; but never could subdue the opinion of a proud Prelate, and a disturber of the Churches tranquillity.

Tertul. lib. de Cor. militis. Dionysius Alexand. ad Christum. Euseb. l. 7. c. 9. Cypr. lib. 2. Ep. 1. Euseb. Isaac.

Some lifted up their hands to heaven, as if they intended a pious violence; some their feet, *quasi in cælum pedibus ire*, others threw themselves prostrate, as if they intended a rebound: some cast their eyes up, as if through those windowes, they would let our their souls into their Redeemer; some fix'd their eyes upon the ground, by contemplation of earth, to have an introspection into their own unworthinesse: some beat their breasts, as if they would dislodge sin, and open a dore to their hearts

Tertul. in Apolog.

Clemens in ult. stromat.

for the King of glory to enter. Since the love of God is linked with our neighbour, he who uncharitably condemns him, may loſe the link of his own ſalvation. May none that pretend to the name of Chriſtians, through the faintneſſe of the conſtitution of their Religion, moulder into ſects, or through the brittleneſſe of their phancies, crumble into diviſion, and then like a heard of ſilly animals, make a noiſe, and pleaſe themſelves with the noiſe they make, yet know no reaſon why they make it.

But deſiſting from fruitleſſe and hell-ſuelling clamors, may we all with the good *Polycarpus* day and night, with a ſtill voice, like the breathing of Gods *Spirit*, humbly invoke Gods mercy for the peace of all Churches, ſpread over the face of the univerſe. And in our ſchiſmes, *neminem judicantes aut à jure communionis ſi diverſum ſenſerit amoventes*: entertaining the charity of holy S. *Cyprian*, nor judging, nor excommunicating our brethren, becauſe they will not permit their reaſon to be overweigh'd, perhaps with ſome unneceſſary ſcruples, in the fallacious ballances of lighter imaginations: calling our Brother *Racha*, witleſſe, or vain for diſſenting, and *thou fool* belch'd out ſo often in virulency,

Epiſ. Smyrn. & Euſeb. lib. 4. c. 15.

lency, may endanger judgment and hell: In vain we may repair to the Altar, uſe outward forms and ceremonies, and neglect love, which is the perfection of the Law.

Chriſts ſpouſe is an Army with Banners: *Sect.* 39.
as order to an Army, ſo is diſcipline to a Church. Though Troops do not move according to the diſcipline of Warre, it is not leſſe an Army. Confuſion may prejudice the ſucceſſe, it cannot the name. Though diſcipline is as an hedge to a Vinyard, or reſembles the wall to a City, or proportion to a body; yet a Vinyard is not leſſe a Vinyard for the defect of an hedge, nor the wall makes a City, or ſome miſproportion or diſlocation of parts, bring the body under the notion of incorporeall. I ſhall not cavill at what we want to the complement of my deſires, but praiſe God for what we have, that may conduce to his glory.

I love to ſee Lent, the ſpring-time of *Sect.* 40.
ſanctified reſolutions, and times houre-glaſſe fil'd with the duſt of mortified concupiſcence, flow in lectures of mortality and repentance; while every good Chriſtian verifies what's feigned of the *Phœnix*, in a bed of ſpices, in odours of devotion, kindled by the declining beams of the true Sun of Righteouſneſſe, can quicken out of aſhes,

ashes, an acceptable sacrifice to the Father of all lights. Yet if my abstaining from flesh will raise an evill spirit in my brother, I will abstain even from that abstinence may starve his soule, and not neglect that devotion which may feed my own.

Sect. 41. Church musick would elevate my devotion, and make my ravish'd soul in an extasie, treat with the God of harmony; and in my opinion, Religion, like a modest Matron, may make use of those ornaments, which vice misuses; and their zeal is strangely out of tune this can distemper, which if the stories of *Hippocrates*, *Terpander*, and *Timotheus* are to be credited, in the extremities of phranticks could once do miracles: but if that musick which can appease an evill spirit in a *Saul*, can raise it in another, we must be content without the Kingly Prophets Harp, Lute, and Organ, relinquish that musick which can unsume a Brother, and think no harmony good, enterlac'd with such discords, as the ill disposing of him for whom Christ dyed.

Sect. 42. I have no prejudice by Surplice, Cope, Hood, all the Priests garments may be enterwoven with holinesse to the Lord; putting on of these, may consist with the putting on of the new man, and the Breast-plate of righteousnesse, externall glory, with internall holinesse. A Surplice to me

can

can emblematize innocence, and the keeping the supervesture of my flesh unspotted, that cloathed with virgin purity here, I may keep those virgins company, which in long white robes of innocence follow the Lamb. Yet I think of these ceremonies, as *Augustus* of the Roman Senator's Glasses, who condemned a slave to his fish-ponds for breaking one of them, whom *Cæsar* rescued, and broke the rest, saying, They are fine things, yet not worth a man. Yet I have observed, none are so ready to take offence, as they who are most proclive to give it; imperious, petulant, and envious sciolists, and to fear to offend them, is not to have respect to the weak in faith, but strong in passions.

At the glories of the Church, I am apt with *Bonaventure*, astonish'd at the sight of the French Queen, to cry out, If an earthly Queen be so glorious, how glorious is the Queen of heaven? Or with the Father at *Rome*, if an earthly Cities glories be such, how great are the glories of the celestiall *Jerusalem*? The splendor of these instructing my thoughts to think of him, who is inter'd into the holy of holies: and could not easily believe him to be of any Religion, who could spoyl the glory of houses consecrated to Gods *Sect.* 43.

Gods ſervice, to inrich his own: and could wiſh, they who ſeem ſo much to abhor Idols, would not commit ſacriledge; and fear, that Eagle-like, ſnatching coales from the Altar, they will fire their own neſts.

Yet golden Prieſts, with wooden Chalices, are to be preferr'd before wooden Prieſts with golden.

All who cannot have the convenience of outward Ordinances, may they have regard to inward holyneſſe, adorn themſelves with graces, fitting the Temples of the Holy Ghoſt, from the Altars of their hearts, ſend up the Incenſe of their Prayers to him, that dwells in a houſe not made with hands. And we who agree not about a Terreſtriall meeting, may meet in a Celeſtiall; while all worſhip him whoſe dwelling is in the heavens: And yet, where two or three meet together in his name, he will not fail (who cannot fail of his promiſe) to be with them on earth. Yet I could wiſh, that thoſe, who even appear before men with fear and trembling, would not appear before their Maker like mountains: nor any would ruſh into Churches, like to ſwine into a ſty, there gruntle, and make a noiſe and run out again, to wallow in a

Quis ferat populum in Templum irruentem

eâu in haram ſues? certe non obſunt populo ceremoniæ, ſed proſunt, ſi modus in eis ſervetur, & caveamus ne σάρξ πνεύματος loco habeantur, hoc eſt, ne præcipuam pietatem in illis collocemus.

puddle of impurities; nor any like idle boyes, when they should be learning a lesson in Christs school, get books they understand not, and look on gayes, make devotion by pictures. The people on both sides may be bells of good mettall, but are so miserably rung out of tune, that they give notice of nothing but combustion: some oreburden Gods service, and others leave it naked, as if, because one man had swelter'd himselfe to death by too many cloths, another was priviledged to starve himself to death with nakedness. God of his mercy grant the rabble may no more ring changes, but all chime in to his worship.

Rhenanus annot. in Tertul. de Cor. militis.

I know Episcopacy, the primitive pattern, even the Antagonists by contradicting affirme it, what by their own concessions dilated it selfe over the universall face of Religion, envy not mussitating, or calumny daring to detract, in the beginning or about the middle of the second centurie must necessarily imply it, then no innovation, without we will imagine all the world sopite in error; and those holyer flames of zeal,

Sect. 44. Salmas. B. Blondel.

ἐν θυσιαστηριονῶς εἰς ἐπισκοπὸς ἅμα πρεσβυτερίῳ καὶ διακόνοις ἵνα ἐὰν πράσσετε κατὰ θεὸν πράσσητε, *Ign. ad* φιλιπ. ὁ λάθρα ἐπισκόπου τι πράσσει τῷ διαβόλῳ λατρεύει. *Epist. ad Sempr. sic in Epist. ad Trall. philad & passim in omnibus ep. Unum scire debes, siquis cum Episcopo non sit, in Ecclesiâ non esse S. Cypr. Ep. 69. Filius impius qui contemptis Episcopis & Dei Sacerdotibus relictis constituere audet aliud altare. S. Cypr. de unit. Eccles. & Epist. 76. Ep. 40. &c.*

which could transport the Martyrs with fervent desires of being carried in fiery chariots of persecuting adversaries to Heaven, and administer no light to guide them upon Earth; and truth had wanted Champions, if some, like the Fox, who had lost his tail should not have perswaded beasts to a conformity to that which might deform them.

Weak calumny, nor proud ignorance draws so black a veil, as we cannot discern the Lawn sleeves; if their own impious ambition have sullyed them, I have tears to wash, rather then dirt to cast with others; and by going backward, would willingly draw a sheet of Lawn candid with innocence over the nakednesse of these Fathers: and not with cursed Sons expose their shame. Those Foxes which call'd these grapes in Gods Vineyard sowr, were they who could not reach them. Dog-like in the night of clouded reason bark at the Moon, who could not come near its height and lustre: no rich man turns Leveller, who introduc'd a parity in the Church, were those whose deficiencies lent no possibilities of their office: they call'd to the hills with *Mahomet* to come down to them; but finding their labours irrite, they would not like him take the pains to go up by degrees

of

of perfection, but set the rabble to Levell: Episcopacy was made for a remedy to Schism, if we will believe Saint *Hierom*: the remedy taken away, it can be no wonder if Paroxisms of Schism do concusse and discompose the tranquillity of the body of Religion: yet though I venerate Episcopacy as much as I hate a disease, I could not love idlenesse in pompous Pageantrie; solemn ignorance blazon'd with power; ambition and vanity dress'd up with formalities; should I believe a St. *Ambrose* in a *non aliunde haereses aborta aut nata schismata quam inde, quod sacerdotes non venerantur.*

Hieron ad Evag. In Schismatis remedium factum est quod postea unus Electus qui ceteris praponeretur unus; quisque ad se trahens Ecclesiæ tunicam rumperet.

Yet a devout Saint *Gregory*, a holy *Polycarp*, an indefatigable Saint *Austine*, a learned *Nazianzen*, eloquent *Chrysostom*, a meek *Cyprian*, and a resolute Saint *Ambrose*, &c.

Such Bishops as these shining in sanctity of life, and doctrine, in the night of the Bridegrooms absence, would irradiate Christs Spouse; and not in their dioceses like to prodigious Meteors, show more of distance and terror, then of light and Celestiall virtues: if the Primitive Copy be so blotted that it cannot be taken out, I should be sorry; and those I awn sleeves I could love whited with innocence, I could

not

not approve purpled with blood: wee bogle at names, neglect poor truth naked; and yet may entertain her in a disguise: superintendent may imply as much overseer as Bishop, and Presbyter, the Elder of the Church was a Bishop; I shall not be troubled by what name wee are instructed to serve God, or what stile we reject, so we reject not him who is the high Bishop of our souls.

Sect. 45. Men of eminent parts are for Episcopacy, and take away the golden ball of honor and preference, and few will attain to the mark, or any eminency of knowledge. Men of indifferent call for parity, conscious of their own defects, of attaining any degree of excellence. The inferior, whom nature hudled up in haste, and neither Art nor Knowledge rectifi'd are for the huddle: that by violating the well link'd chain of Government, disorder and confusion making inrodes, they themselves indistinguish'd, may passe in the croud; and with these it is no wonder if *How* the Cobler or pragmaticall *Jack* the Sopeboyler have more friends, and would find more Suffrages then Bishop *Laud*.

The people by the Prerogative of nature act simply, lose their judgements, and dislike all but that which is but naught; and

and there was not such varietie of beasts in the Ark, as there is of beastiall natures in the rout; but more especially when the beast turns censorious; and even among the gentry there are some scarce a degree above them a company of Plebeian heads, whose difference is in their cloths; not understandings: and therefore it is no wonder, if in a multitude of such Councellors there may not be safety: while folly hath more votaries then wisdom, and voices, not judgements are weigh'd, knowledge may be easily outvoted: and had not a Lord Protector interpos'd, we by a fatall experience might have seen Church and State reform'd into nothing, or a strange spirituall Government Hence the wiser Polititian hath made it *tentare arcana Imperii* treason; and not unpolitick Princes have rather tollerated the Tyranny of *Rome*, then lent occasion to their subiects to take a platform by *Geneva*; for these popular reformations are so exact, that if one stone be defective, they seldom leave till they have pluck'd down the whole building, *in plebe nec veritas nec judicium inter fædam potentiũ adulationem, & præceps prostratorum odium manibus, studiis & incondits motibus omnia miscent.* Most are governed by Crude opinion, and as Tacitus.

they are inform'd like or dislike, they know not what and do all in æmulation. An *Aristides*, *Phocion*, *Themistocles*, *Camillus*' *Coriolanus*, *Scipio*; with whom merit is treason, and virtue is guilt, it is no wonder if they must be sacrific'd to the rabble, as if it was even sin enough to have preserv'd the ingratefull.

He who silenc'd *Rome*, and check'd the exorbitancy of Popery, our incomparable Primate, by polishing and filling up the Sciagraphy or rude draught of reformation to a lively resemblance of Primitive excellence, falls by those he had preserv'd: hee fenc'd the Church with discipline; wall'd the City of God with Ceremonies against the incursions of irreligion and prophanesse, and made the Church militant move in order like an Army with banners terrible to her enemies: while by decent rites hee gave proportion and comlinesse to the Spouse, presenting her to her King in a garment of divers colours.

If in *Horace's justum & tenacem propositi virum*, nor *ardor civium prava jubentium, mente quatit solidâ*, best Characters.

S. Edward Deering. Hee staid till the times grew up to him, (as no friend of his confess'd) and would not be lur'd to the phancies of the times:

natus

natus è quercu vox è salice, and so not complying with every wind of error, like a bending willow, but a sturdy Oak of reformation, giving shelter to the Sons of the Church against Roman tempests, and phanaticks blasts, though he was at length forc'd to yield to the Ax, yet not to be cast into the fire: for though he was numbred with the transgressors, like him whom hee followed in the high-way of the Crosse, his red evening I doubt not was the præcursor of a glorious day, illuminated by the beams of the Sun of righteousnesse: and howsoever that excellent, though unfortunate Primate fell, Saint *Pauls* will be a monument of his Charity; which should the preposterous zeal of times deface, his book against *Fisher* will be an Epitaph to expresse his constancy to Religion, which maugre the iron teeth of time, and black mouth'd *Calamy* or Calumny will continue: and though many with weak judgements and strong passions against these times, have stoop'd to the Roman lure, supposing conformity introduc'd here as a Phosphor, or præcursor of that glorious light call'd Popery: yet I could never meet with any learn'd Romish Priest, though acquainted with not a few, that would not confesse that *Rome* had lost her greatest enemy; and the English

M. Pullein the same at Rome.
Mr. Fullom of C. C. in Italy.
Mr. Arthur Wilson in Flanders.

gliſh Church within her head in *Laud* too crabbed a piece to be ever brought to ſquare with the Romiſh building.

Sect. 46. Preaching brought Religion in, and hath carried it out of the world; ſome think all Religion in the ears, and none in the hands; to ſee Chriſt in the fleſh, *Jeruſalem* in her glory, and an *Auguſtine* in a Pulpet, was eſteem'd a wiſh of a pious tranſcendency: may we feel Chriſt in the ſpirit; ſee *Jeruſalem* the holy City of his Church in her glory; whoſe walls are of precious ſtones, piety, chaſtity, meekneſſe, and temperancy, *&c.* adorn'd with all the glories of Celeſtiall virtues, and I could be content without ſatisfying the itch of my ear, though with a Saint *Auſtine*: A *Boniface* could be a traytor to his Prince; a coal of Hell; an incendiary of miſchief, by blowing the flames of contention, and raiſing a combuſtion in his Country; yet neither the beams of light, effluxions of piety, ſtreaming from this great luminary; nor the living water iſſuing from this great Fountain in Gods Church could quench the flames of ambition, or kindle zeal in his ſo paſſionate an Auditor. A maſter would think that ſervant diſtracted, who would deſire to hear his will often, and alwaies do his own: yet ſuch is the madneſſe of the world, if they

hear

hear an Embassador from Heaven patiently, though they list themselves to serve the world, flesh, and devill, they oblige God, and unserviceable to these, Heaven must entertain them, when perhaps instead of a Celestiall Embassador, they have onely heard schisms, trumpeter.

Yet such an Orator as a Saint *Austin*, or Saint *Chrysostome* migh represent vice so formidable, that frighted at the horror of her own shape, the Camelion vanity which changes into all shapes, but white, may renounce all for the Candor of innocene, the lust-scorch'd *Amorist* may feel an Icy chilnesse steal through all the veins; a *Magdalens* legion may depart with all Hell flames; though shee keep her passion, may change her object, and Heaven have a Temple where Hell had a brothel: the wind and Waves may still obey Christs voice, while ebullitions of rage and storms of passions, hearing Gods word in his Ministers are calm'd into obedience: Avarice may scatter her Idol-Gold to entertain the Image of her Saviour; Cast her bread upon the waters, not that they may return; but bring him who is the bread and water of life: Good resolutions might be thus confirm'd; vice eradicated, devotion elevated, and zeal infus'd by the ear; may give it a Sect. 47.

durable consistence in the Soul: make it so enamor'd with the Manna of Gods word, that it might not languish after the fleshpots of *Egypt*, and carnall concupiscences. This was the custome of the Jewish Church: in the Christian intimated by a word of exhortation in the *Acts* to meekness, continence, and all the virtues which bracelet-like must adorn Christianity, which the defects of the Auditory, the times or propriety of Text suggested; and not to raise doctrinall points according to the whimzies of every Cockbrain Scioliſt, who's seven year at an Academy, hath like *Pharaohs* dream produc'd nothing but seven years famine: or having rented *Downe*, St. *Thomas*, or some Romish fair, where having purchas'd a few trinkets, and a little gibrish may by order turn *Hocus Pocus*, juggle or make a Puppit-show in Religion; introducing superfluous definitions which fewell contention, excite rebellions, hatred, animosities, calumnies, contempt of superiors, disseminating error, and infusing prejudices, *tantum religio potuit suadere*.

Preachers like winds have influence on the people, compar'd to waters.

May

May none think salvificall preaching consists in state-invectives, but in teaching their auditors, decline the Islands of sin, and thrust into the fair havens of grace and glory.

Prayer is that sacred negotiation man hath with God, the art of imparadising our souls, the *Jacobs* Ladder, by which we may bring down Angells, and wrestle till they blesse us: We may hear God speak in a Preacher, we speak to him in our Prayers. It cannot be obedience to hear our Masters command, but do his will. Thus with *Enoch*, we may walk in Paradise, and if we cast aside the mantle of mundan employments with *Elias*, mount up in a fiery chariot to heaven. Gods house should be called a house of prayer, but most make it a den of theeves: Not taking heaven by violence in prayer, but offer violence on earth. Gods word is rob'd of its efficacy, and the Priests by that advantage turn'd mony-changers, and expose Doves to sale, Gods innocent children in the Temple, as if these Doves could not mount up towards heaven, unlesse they were sealed; they are blinded in an unknown tongue, or intitle Gods spirit to blasphemy, or battologie, or ready to offer the sacrifice of fooles, or make fooles a sacrifice. *Sect.* 49.

Sect. 50 I have no prejudice to publick Liturgy because the name may import sacrifice and Nature have some affinities with the Letanies in Masse: I could wish they might not challenge a greater affinity by an *ite missa est*, a period; and the Roman by an *ite missa est ignorantiæ pars*, might challenge a greater affinity to what was ours; while Physicians have their Catholicons, Panchymagogy, and Panaces Souldiers their Magazines, and Panoplies: that spirituall Physicians should be unprovided, and Christs souldiers unarmed to resist the wounds of sin, or wounded, want balm in Gilead: Could it be inconsistent with faith, it could not with reason: this might cement the body of the Church, preserve the communion of Saints, obstruct vanity, by sealing up the fountains of impurities, taking away the leisure which may administer occasions to sin: But if we cannot all agree in uniformity in Gods service, yet God grant we may introduce no deformity into his worship, but agree all with one minde to serve him: none make long prayers to devour Widdowes houses, or Gods house a Widow, while with zeal, unlike *Davids*, the zeal of Gods houses eats them not up, but their zeal eats up Gods houses.

I ſhall not deny, a confeſſion may be ſometimes neceſſary to man as well as God. If ſome ſores have feſter'd by raſh expoſures, others have wrankled by unhappy concealments. There may be good Samaritans, who when we fall among theeves, ſins which rob us of Gods mercies, may comfort us with the wine of Gods Word, and powre the oyle of his Holy Spirit into our wounds, which they cannot, if they be not opened. But theſe traders in indulgencies, and picklocks of ſtate, inſtead of curing us of our wounds, have rob'd us of our clothes, the garment of Chriſts righteouſneſſe, by teaching us relinquiſh our own, and then have expos'd our nakedneſſe to the cold air of an uncharitable world. Though we have Prieſts that paſſe by careleſly, Levites which only ſhake their heads, may we rely on that good Samaritan, who, when we had fallen among theeves, powred the oyle of his precious blood into our wounds, and left us two pence, his two Teſtaments, for our ſecurity, in the Inne of this world. *Sect* 51. *Tertullian urget in lib. de pœnitent. ex aliquot Cyprianis locis apparet ut Ser. 5. de lapſis & lib. 3. Epiſ. 14. & frequenter ſie-ri jubet lib.* 1. Ep. 3.

I cannot be ſo much an Iconomachiſt, as to think all image making Idolatry, it's eminently true of graven and molten, which after the ceremonies of conſecration, was by the Gentiles conceived bodies of inſpir'd *Sect.* 52.

ſpired Deities. Pictures by Gods own appointment lawfull, as the cherubims; or if unlawfull to the Jewes, the commandment is as little relative to Chriſtians, as the Sabbath, as little underſtood, as the taking Gods name in vain, meant by forſwearing: Yet he who keeps the ſeventh day to praiſe God for the Creation as the firſt, in memoriall of the Redemption; or he who is ſo farre from uſing Gods name in vain, by forſwearing it, as he will not miſuſe it in vain converſation, or hates ſo much an Idol, as his eyes will not treat with a picture. I honour him for his zeal, I wiſh I could as well commend him for his charity, and not miſapprove him for his ignorance. We ſhould not offend weak ones, yet ſome are ſo weak, that all things offend them: madder then he who perſwaded himſelfe he was made of butter, the ſunſhine of the Goſpell terrifies them, and the leaſt ſcintillation of charity ſeems dangerous. Others have the weakneſſe of children, whom nothing but rattles and pictures will pleaſe; take away theſe, they grow querulous, baul and diſquiet the whole houſhold of faith.

Sect. 53. The brazen Serpent, the emblem of our Saviour, curing the ſtings of the fiery Serpents, our ſins, while we wander in this wilderneſs

wildernesse of error, may be erected. But if the old Serpent creeps into the body, and tempts to Idolatry, a Monk, like an Idols Priest, can give responses from a rood, and make it move by a wire to induce a puppet-play in religion: *a preſto be gone* befits both the Jugler and his *Hocus*: had not foure Councels condemned them, and a jury of Fathers, *Baſils* and *Euſebius* teſtimonies on their ſide miſtook: *Athanaſius*, *Chryſoſtome*, and *Damaſus* ſuffrages for them ſuſpected: therefore with Saint *Hierom*, *nos enim tantum veneramur imaginem, Jeſum nempe Chriſtum, qui eſt imago patris.* Though *Baſil* ſaies, the honour due to the abſtract, is due to the pattern; if any one can ſhow ſuch an image of Chriſt, as Chriſt is of the Father, we will worſhip, elſe we may believe with the Father, *Errare animo meruerunt, qui Chriſtum non in divinis codicibus, ſed in parietibus quærunt.* Or as *Irenæus* ſaith, where Paſtors became dumb, there Images became their Paſtors.

2 *Ephes. Con.* 2 *Canſtan. Eleboris Canon* 26. *Concil. Carth. Canon* 14. *Euſeb. lib.* 10. *cap.* 4. *Hieron. in Ezek.* 4. & 16. *Epiph. hær.* 79. *A.* 34. *de moribus Eccl. lib.* 1. *cap.* 10. *de Conſen. Eccleſ.*

Theſe books of the unlearned, though made uſe of by *Paulinus* Biſhop of *Nola*, ſince wooden Prieſts leave the rabble as unlearned as their books, it is better the images of Chriſt be defac'd in Churches, then the image of Chriſt ſhould be defac'd in the people, which ſhould be the Temples of the holy Spirit.

But

But if any be lawfull, ſure the picture of the Father cannot, being a piece of intollerable folly, which in our fecunditie of ſects, may tempt a weak brother to reimbib: the humour of an Anthropomorphite. God who loves decency in his ſpouſe, is ſo jealous of his honour in her, that he cannot approve that fucated face of Religion, which may ſhame honeſty out of countenance: This *Italian* waſh, and *Spaniſh* die, disfigures the face of Religion, whoſe grace is ſimplicitie. What *Cæſar* of his wife, can we believe Chriſt ſhould expect leſſe of his ſpouſe, to be free not only from crime, but even ſuſpicion.

Superſtition which makes ſuch a noiſe, *Sect.* 54. the worſhiping of Dæmons, or *ſuperſtitum Cultus*, the worſhip of the ſurvivor to dead mens ſouls, as little as Idolatry, an Image inſpir'd by a Devill, hath relation to Chriſtians, the part of that commandment which forbids adoration, bowing down, or corporall worſhip to an Idol ſeems to intimate a tribute due to God: the worſhipping God in ſpirit and truth, plac'd in oppoſition only to that in the Mountain and *Jeruſalem*, impugns not this, who redeem'd both body and ſpirit, expects reverence from both: Our ſpirits not leſſe, ſuch by corporeall allegation, even corporall

rall worſhip is in ſpirit and in truth. *Henry Burtons* Jeſu-worſhip Idolatry, prov'd the ridiculous non-conformiſt an Idolater, who could Idolize his own fancy. Moſt of our Polemick Divines *more Andabatarum pugnant*, their valour proceeds from their ignorance, hacking and hewing fellowes which play prizes with the two e'g'd ſword of Scripture, and care not how they maim and mutilate Chriſtian communion, rather then not retain the aery name of Maſters in the ſcience of defence. Yet the decryers of Idolatry are the greateſt Idolaters, covetous perſons, who would be gilded o're with promotion, and made worſhipfull, like petty theeves, they care not what hedges they break, ſo they may warm their own fingers: take away the fences of the Church, to fence their own broken fortunes. Ceremonies are the hedge that fences the ſubſtance of Relgion, from the indignities which prophanes, and ſacriledge too frequently put on it. While the divines of *England* have preached down ceremonies, they have pulled up the hedge, and not only let in Foxes into their Vinyards, but opened a gap for the ſheep to wander out of paſture of the Church, and become a prey to Romiſh wolves ſeducing them in ſheeps cloathing. It is true, that in-

internall worship of the heart is the greatest service of God; but externall worship of God in his service, is the great witnesse to the world, that our hearts stands right in the service of God: take away this, and what light is there left to shine before men, that they may see our Devotion like a day-spring from above, or a starre guiding wise men to Jesus, and glorifie our Father which is in heaven? The Kingdome of heaven, his Church, without civill order and comlinesse, religious exercises will be disorderly and confused, like
Gen. 1. the first Chaos, God made in the beginning void, and without form, and whose face darknesse covered.

Sect. 55. That Romanists deny Christs humanity by transubstantiation, make irrite his death by merits and satisfaction, *Credat Judæus Apella, non ego.* Christian charity will lend me no such deductions. A *Chrysostom, Theodoret, Ischius, Eucherius*, and some Primitive Fathers, with a μεταποιησις μεταβολη μεταρρυθμισις μεταπτωσις, μεταχαρακτηρισις, μεταστοιχειωσις, if not a μεταποιησις transfiguration, conversion, mutation, translation, transelementation, transition, if not a transubstantiation, generally believed a mysterie, a matter of faith, not sense, to be believ'd, not grossly phancy'd if they have left for an occasion

Vide Cent. Magdebur. Cent. 5 pag. 517. Chrysost. 10 15. Euch. lib. 2. in Genes.

of

of error, shall administer to me an occasi- of Charity; though both within and with- out the pale of the Church, it may afford opportunity to scandall, not to be redeem- ed by a fictitious miracle of an Hoasts con- version into flesh, when Christs body is no longer present then the form of bread re- mains, how is Christs body in the miracle, when the Species being gone, it is no long- er a Sacrament?

I love not such acute disputing about Christs body as the killing of 1000. in a battell, and at *Beziers* 60000. how can we not dread Christs appearance, who singe his Livery, Charity? who spilt his own blood to prevent the effusion of ours.

Neither was a hudler of reformations tongue lesse cruell to his brethren, then the Papists sword with an *Ego Sacramentarios hæreticos omnes & æternâ pœnâ afficien- dos duco.* That which was given to unite into Christs body should not divide from it: we must not dispute about Seals, while we lose the Covenant: it shall content mee it is an Eucharist, not Axapist.

May Christs body bee present to all by a worthy communication: and none forget him who commands it to be done in commemoration, he dyed for them; and so crucifie

crucifie him again by crucifying one the other. Whatsoever the consequences be of subtile brains, the consequences of worthy receiving will be salvation: may wee all have *sursum corda*, since a Saint *Austine* believes *nemo digne manducat nisi prius adoraverit*; and a Saint *Ambrose*, wee must worship Christ in the mysteries, as the Apostles him in the flesh.

St. Ambros de Sp. San. lib. 3. c. 12.

He who injoins a worthy Communion under penalty of damnation, will not damn me sure for believing too worthily of what I receive: Transubstantiation nor Consubstantiation monopolize the reall presence which no worthy communicant can be without. May all show he is really present, and communicated, while we receiving, praise God, and have charity with all; do become one with him, though not uniform with all: if we agree not in the way of serving him, yet all agree that serving is the way to him: I may be troubled that a brother shall refuse to put on the robe of Christs righteousnesse, but never be angry with him for not putting it on after my fashion: but could wish all would use that which is least offensive to them without a βελτερίας ἐχάτης τὸ ἐσθιόμενον προσκυνεῖν, & *quando Christiani adorant quod edunt, fit anima cum Philosophis*,

Espencæus lib. 4. de Euchar adoratione. c. 3.

May

may be opinion of not a ſingle *Averroes*.

Sect. 56. Moſt inflated with the opinion of their own knowledge, ſwell into controverſies; others with the impoſtumations of their own malice are tumid and angry; open the one, and you ſhall find nothing but flatulency; and launch the other, and there will iſſue forth corruption: juſtification, whether by faith or works, or both? hath lent ſuch occaſion to contention, as men have renounc'd him who can onely juſtifie, Chriſt, who is Love: when juſtification is an acception of our perſons, and a remiſſion of our ſins, it is an *Enigma* deſerves an *Oedipus* to unmask, how we accept our own perſons, and remit our offences.

May wee all like the wiſe Virgins provide our ſelves with the light of Faith, and oyl of good works: being call'd into Gods Vineyard, conſider wee are to work, not talk: none ſuppoſe the finer threads ſpun from the Cobwebs of ſubtiler imaginations can hold Salvation, but all provide that triple cord twiſted by faith, hope, and charity, which cannot be eaſily broken.

Sect. 57. It hath been the phancy of not a few, that Chriſt came to fulfill the Law, and nothing hath been reſerv'd for Chriſtian duty but a *Credè*, and in *via ſalutis ambulasi*,

a magicall Faith may oblige Heaven, and produce no lesse then miracles.

Loz. lib. 2. Macar. l. 37. p. 442. Christs Law is νέα παιδεία, νόμος πνευματικὸς, πλήρωσις, καὶ θέωσις, ζωγράφησις, τελείας if we may believe the Fathers a new discipline, a spiritual Law accomplishing, extending & painting to the life the sciagraphy, or imperfect draught of Mosaicalperfection, that forbids the fires of illegall concupiscences, this to fly even the very smoak by avoiding the occasion: that inhibits the ablation of our brothers blood, this the commotions of our own: the strictest of judaical observances or phylacter'd Romanists, who fringe Christian Religion with ceremonies, may be silenc'd with an *except your righteousnes exceed that of the Pharisees, You cannot, enter into the Kingdom of Heaven.*

Those which who say, *Christ hath fulfilled the Law*, and think that the crying a *Lord*, *Lord*, may intitle them to Heaven; may be dismis'd with *I know you not*; if they will not cover their brothers nakednesse, cloth their imperfections, give an Alms as well of their knowledge as fortunes, can break a commandement, or teach others to break; though they give up their names to factions: May misse their

names

names in the book of life. Christ hath not done so much that wee need do nothing: There is a treasury in the Church to defray humble and penitent sinners; but not to cast away upon Prodigalls: whatsoever the Keys of the Church are of, this I am confident; every man hath the power of binding and loosing, sins bind, and repentance looses; yet though every Christian is intrusted with the keies. Christ must be the Door, through which they must enter into salvation: they must unload themselves of iniquity, and knock by a spirituall fervency before they enter the narrow gate, (*Peters* Keyes without this) and the confidence of a Lord, Lord, encounter with a *discedite, nescio vos*: and meet with the punishment of the idle servant while they hide their Talent and accuse their master of hardnesse; weak and unstable souls, who wrest the Scriptures to their own damnation, that I do not speak in the person of a Carnall man by Saint *Paul*, must be tentred to a Saint *Paul*; could not that they have Saint *Patron* to impiety, τὸ κατὰ φύσιν ζῶν οὐδέπω πιστεύοντος ἐστι if to live according to nature is the part of one that hath not believ'd not to arive so high is below a Pagan. *Justin.*

The poverty of *Franciscans*, abstinence *Sect.* 58.

of *Carthusians*, zeal of some Recollects, chastity of Nuns, devotion of Pilgrims, Anchorets, *&c.* Support the papall dignity beyond Jesuiticall *Sciomachies*, *Homonyma's*, *Logomachies*, and circulations, and while these *ignes fatui* seduce, and are seduc'd into precipices by the Phanatick fires of ther own imaginations, these seal'd Doves may take occasion by their blindnesse to mount toward Heaven: for I cannot be so uncharitable as not to think these empty instruments may make a pleasing sound in the ears of the Almighty. I cannot look on them so, with blear-ey'd prejudice, as I can not discern an *Hilarion*, *Antonius*, *Paulus*, *Eustochium*, *Marcella*, *Paula*, exercis'd with watchings, cloth'd with Sackcloth, and fed by fastings with the bread of life: a Sain *Hieron*, Saint *Basil*, Saint *Chrysostom*, Saint *Austin* sounding an Alarm to the battail, and encouraging to take up these arms of Christian warfare, Emperors Kings, Princes, and Potentates casting down Crowns and honors at the feet of the Lamb, following Christ in the high way of the Cross, Myriads concomitating, who preferring Christian humility before mundan complacencies, in Gales of sighes, and Seas of tears have been transported to an Haven of eternall security: the

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partial phancy of the prejudice byaſs'd centuriators that Monachiſms antichriſtian, or the petticoat zeal of ſome raſh reformers, who intitle the Locuſts of the infernall pit, ſhall not teach my pen a ſally out into ſcurrility, or daſh in ſtrains of pollutions; marriage fills the Earth, and if virginity fills not Heaven, I may boldly affirme it prejudices not the way thither. I am neither of *Vigilantius*, or *Jovinians* mind, that either riches are to be preferr'd before poverty, or marriage before Virginity: and though I think marriage both honorable, and lawfull in the Clergy, yet I am of the L. *Bacons* opinion, Charity can hardly water the ground where it muſt firſt fill a Pond; and that many men believe not themſelves what they would perſwade others; leſſe do the things they would impoſe; leaſt know what they moſt confidently boaſt; they onely ſet the ſign of the Croſs over their outer doors, and ſacrifice to the gut and grain in their inner cloſets, and I muſt ſuſpect the Sun of righteouſneſs declining among theſe once not impious orders, wher the ſhadows ſo far exceed the ſubſtãce.

Monachiſm prevails not ſo much in the ſuſtentation of Popery: as what is call'd Arminianiſm might againſt it. I cannot think *Bernevelt* leſſe the tongue and Geni- *Sect.* 59.

Us of *Holland*, because they could separate both from the body Politick: nor that they inlarg'd not ignorance while they confin'd *Grotius*, and learning, and excellence suffer'd no lesse then by an Ostracism in this admirable *Hugo*. Men born to raise the Low Countries, a pitch of excellence above their neighbours, had not the envy of their neighbours conspiring with headstrong ignorance, cast them below themselves; but that which rais'd a tumult there, and gilded a war here, hath subdued even the Conquerors: There is scarce a Souldier but defends it; and by it
Sect. 60. repels, not introduces Popery into the Land.

Calvin lends more occasion to mak Romish Proselytes then *Ignatius Loyola*: and the *Gomarists* of *Holland* expell'd not Popery with Arminianism, but opened a gap for the wild bore to lay waste their Vineyard, whose entrance is by servile will, irrespective Election, and irreprobation paritie of sins, the consequences of which to some more refin'd wits may seem to exceed the absurdities of a Talmud, Alcoran, and Popish Legends: asperse the deitey with Tyranny, jugling, and partiality; intitle goodnesse it self to sin; while God is made Author of iniquity, take away virtues essence by abstaining will; the Gospell promises,

miſes, and force of Laws, confound the rationall faculties of the ſoul, adequate humane nature to beſtiall, leave us to obey our fate, and follow the direct of ſtars: and teach ſuch a trumpeter as the Jeſuit Campian, who could only ſound to battail, ſet others gether with noiſe, and have himſelf no weapon, or Trumpeter-like without a point, not come to the purpoſe, or can at moſt but ſcratch the face of Charity, and diſfigure Chriſtian communion with *quorſum corruptio & haretica contagio? niſi ut qui ſolâ fide gloriam rapturi ſum, in omnium turpitudinum cano volutati, naturam accuſent; virtutem deſperent; præcepta deonerent:* as if theſe phancies were onely broched to vent irreligion and impiety, by accuſing nature deſpairing virtue, and deonerating precepts, to wallow in the mud of impurities: yet theſe may be deducible from a Saint *Auguſtine*, their own Dominicans; and a ſtream of interpreters; while the Camells are forc'd to ſwim by the reaſon of the depth of the Enigmaticall Apoſtle; and even the Roman Oracle himſelf dares not bee more confident then the *Delphian*, gives onely dubious reſponſes, *è tripode*. Nay, 'tis affirm'd in their Angelick Doctor *Aquinas*, who if the Elogies of three Popes carry credit *quot*

Jo. 22. in Literis Canonizat. Vrban 6. Innocent 5. in Sermone

articulos edidit, tot miracula; injungimus ut ejus doctrinam tanquam veridicam & Catholicam sectemini & ecce plus quam Solomon hic: who with trifling arguments concludes, for that the envy of which they would fix on the reformation.

In some distempers, who feed the body, feed the diseases: if the too indulgent hand of some too officious Parent, instead of help, hath reach'd death to her beloved children, while zealous ignorance in a supposed antidote, administers poyson (we know what a discracy the Roman Mother by rasher indulgences, hath reduc'd the body Eccleſiastick, if the prepostrous zeal of other Churches, hath begot an atrophy in some constitutions, while ignorantly they take away Laws, terror, perswasions, make us loath food, or think our selves incapable) it would be a strange Law would punish with death the rash zeal of a mistaking parent, in the ruine of a child, with the same medicine she cur'd others. *Quos prædestinavit ad finem, prædestinavit ad media.* Endeavour to make your Calling and Election sure, may counterprise the poyson in some, and strength of nature work it out in others. God of his mercy send the oyle of his holy Spirit, that by the holy annointing, the tumors of venemous malice, may subside in all. The

The Satyr in the Fable, ſeeing his Hoſt blow his fingers to heat them, and his broth that he might cool it, renounc'd his ſociety. We are all too Satyricall, have too much of a Satyrs nature in us, the beaſtiall part ſo farre exceeds humanity, that we renounce communion, for that which might be rectified by reaſon. That which can infrigidate an Italians zeal, may inflame a frozen Iſlanders devotion. *Urban* the eight, demanded by a Cardinall, why he preferr'd one for Nuntio, whoſe capacities had arrived to no higher eminencies, then the traſh and refuſe of mankind, before a quick and refined piece, in whom nature, as in an Elixir, had plac'd all that might inrich in the myſterious excellencies of ſtate, replyed: This Eagle would not be lur'd to flies, and thoſe higher elevations of phancy, would only render him incapable of himſelfe and others; who meaſure other mens thoughts by their own, will prove ill Judges both of themſelves and others. *Sect.* 61.

From thoſe whom I am divided in opinion, I will not prove a Separatiſt in my charity; I ſhall contend in nothing, but not to approve my ſelfe contentious. As I am an Engliſh man, I will uſe the liberty which God hath permitted me: was I a *Spaniard*, *Sect.* 62.

or

or *Italian*, I would think with *Erasmus*, *si quid tyrannidis quod tamen non cogat ad impietatem, satius est ferre quàm seditiosè reluctare, nec esse pium, nec esse tutum, de potestate, publicâ siniſtram concipere aut ſerere opinionem, &c.* Singularity not ſo precious as to coſt the quiet of a Mother, neither ſhould I be troubled with thoſe ſquibs and crackers, the noiſe and fire that flies up and down, the ſtories of hell, for not confeſſing God before men: to confeſſe the God of peace, the beſt way is to be peaceable. I am not of the Gnoſticks humour, to deny God in the time of perſecution, and worſhip Idolls, which the miſtaken places of theſe Scripture wire-drawers import. I ſhould ſuppoſe I denyed God a common Father, and perſecuted the truth, ſhould I ſo wed my ſelfe to the Idoll of my own phancy, as not to worſhip the true God after any form.

Sect. 63. Errors are more worthy of pitty then hate. Reformations have been ſo tumultuous and refractory, that quiet error to ſober Chriſtian might ſeem to be preferr'd before unruly truths. All Churches betwixt invitation and menace, would perſwade reſignation of faith to a ſimple obedience; to believe our own without enquiring into others, cannot ſatisfie conſcience. Damnation

nation by all visible Hierarchies (every mouth smutcht with hells firebrands) is thundred against them, which believe any Doctrine but theirs. It cannot be fit to believe God inspir'd this Church and no other, since mankind is come from the same carnall Ancestors, and God the common Father. Must we believe our Priests call their Doctrine faith, or argue controversies? if argue, how much time and wealth must we expend? by learning languages, reading Authors, unravelling ages, examining Fathers, conferring expositions, and reconciling contradictions, unvailing over countries, pilgrims on earth, and at last we may be strangers to heaven; come as short of it, as life of examining all. To embrace all opinions, is as impossible, as to learn or number, since they are as numerous as the sand, which hath an analogy with their foundations. To reject all must relish of a stranger impiety, when one way all other serve God; though it would be a folly to leave a Meridian light to follow the *ignis fatuus* of every phanatick brain. We then that are Layicks must build upon such infallible grounds, that whatsoever superstructures of faith be raised, these may support them. All conclude vertues so eminent, that it includes the rest,

ceremo-

ceremonies, rites, volumes tend to it, and no Sacrament but finally reſolves into it; all eſſentialls of Religion cloſe in our faith, and love of God, by a pious life, and mutuall charity, by fraternall dilection amongſt Chriſtians; among the propitiations for ſin, contrition for it, repenting to God, and ſatisfaction to our neighbours, all believe neceſſary, heaven or hell, recompence or caſtigation, attendants of good or evill life: with theſe the Lamb may wade to an haven of perpetuall felicities, while the ſwimming Elephant cramp'd with difficulties, drowns, or meeting with the quickſands of controverſy, is ſwallowed up in an Abyſſe. Theſe indubitable veritie may not only prevent the inroads of impiety and Atheiſm, uſher in repentance, and reduce men from aery controverſy to ſolid vertue; and diſpoſe to concord, ſince we agree in eternall cauſes, why ſhould we diſagree in triviall? theſe common truths being firmer bonds of amity, then any thing emergent out of traditions ſhould diſſolve in any, who uſes not Religion for a cloak, while profit is as the body, for whoſe eaſe he changes it at pleaſure: or as the thiefe, whoſe quotidian prayer was, that God would proſper him in his theevery, which he called the work

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of his vocation; and having inrich'd himſelfe with ſpoile, praiſed God for the bleſſing his endeavours: Or ſeek their own, and not Chriſts, while religion ſo zealouſly pretended, is made but a ſtalking horſe to ſhoot at other foul, upon which their aim is ſet. While men change Religions more licentiouſly, then a ſober man would his clothes, and put them on, alike aſham'd, to ſeem naked, and in ſome times perilous, to be found without any.

I have not been much troubled with the toy of the worlds Religion, Weather-cock like, to turn round with every gale of profit *s toties quoties vertitur annulus Politicus*, have not ſought Religion for ends, but made it the end of my curioſity. I ſhould not think Chriſt the leſſe Chriſt for being ſprinkled o're with blood, or ſuffering not the ſcarſe of Chriſtian warfare: but I believe the Jeſuites *Martyrologie*, like our Foxes, where weakneſſe and ignorance hath many Martyrs, but God few Saints. Chriſt is ſtill crucified between theeves; I wiſh a timous repentance may not only make one, but both good, and poor truth may be reſcued from the pillory of phanatick interpreters, nor have her ears bor'd through with a *Romana Eccleſia*, and a *Pontifex maximus* in Theology, like *Sect.* 64.

like the αὐτὸς ἔφη in Philosophy, one bafling Religion, the other cashiering Reason with a *contra negantem principia*, take a view of those bulwarks of human knowledge, which have past impregnable in the esteem of ages, elated even above divinity, while divinity by the Schoolmen hath been brought to the touchstone of Philosophy: and when you find these mountains have travelled with a ridiculous mouse, having scarce left an infallible maxime, beside an *Humanum est errare*, think what 'tis to be infallible.

Sect. 65. Reflect upon the great Hagarite, who conquered more of the world, then his Master *Alexander*, by his reason subdued ages; yet see this *præcursor Christi in naturalibus sicut Johannes in gratuitis*, as some have tearm'd him, discompos'd by *Telesius*, degraded by *Campanella*, bills of accusation brought in against him by *B. Chartes*, *Bacon*, *Digby*, *Hobs*; nay by all pregnant wits, and teeming constitutions, who have deserved to be a *secretioribus naturæ consiliis*, by the nobility of extracts in Chymistry, or arriv'd to the exquisitenesse of parts, by anatomicall inspections, found guilty, and exploded after so great a revolution of ages.

In medicine, see *Hippocrates* alter the Anti-

Antients, *Galen* him, *Paracelsus* both, *Van Helmont* dissenting from all; lacteall veins found out by *Asellius*, inlarg'd by *Pecquet* in dogs, by *Bartholine* in men, and the knowledge of them arrived to the Zenith in the elaborate pieces of that great Master of generation and circulation, Doctor *Harvey*: the Liver hath lost his office, the Senses their seat, and the use of the Nerves now only found out by Doctor *Glisson*.

View the decay of nature against the opinion of all ages, contradicted by Doctor *Hackwell*, whose arguments are so irrefragable, that nature must seem to admit a stranger decay in him assents not to it.

Let us contemplate Heaven, Earth, and Sea, and all of them will instruct us of humane fallibility. The Jewes calculated by the Lunar account, *Pythagoras* by the Solar, and *Copernicus* rectify'd both. Divert towards Astrology, Astronomy, and Geometry, and see how the Professors by a stranger improvement have verified what they call themselves Mathematicks, see the Sea rul'd by compasse, which the land makes no use of, and the Land prov'd as giddy as her inhabitants, since *Copernicism* is aprov'd by all. Untaught *Lycosthenes Apothegms*, *Erasmus Adages*, *Cicero's* jests;

jests, all the wisdome of Roman, and Grecian, and if you find nothing among *Flores Poetarum*, *Wits Commonwealth*, and the *Elixir* of the Sages, which may outvie the Urbanities of a common wit: Cease to be so passionate an admirer of Antiquity.

See the Antipodes confess'd by all, which the poor Bishop *Vergilius* asserting, by the fiery zeal of Pope *Zachary* was committed to the flames, to instruct how infallible the Roman Oracle is, in condemning that which all do maintain; and he himself maintained an Antipodes in his life, his footsteps being opposite to those of meek and pious Ancestors. If these be dissatisfactory, unspread what elapsed times have rolled up: and as in a piece of Tapestry, you shall see Snakes lasciviating among Roses, and this Linsey-Wolsey interweaving truth with falsity, the fashion of all ages. There hath never wanted some, who blinder then Moles, have perswaded Moles have wanted eyes, Lampreys have many, Snakes at each horn; Cameleons living by air, Ostriges by Iron, Salamanders in fire, Corall obdurate by aire, Chrystal congeal'd Ice, Mandrakes resembling men, with two headed Serpents; Centaurs, Gryphins, and a Phœnix, which *Noah* took no

Vid. D. Brown. Pseud. Epid.

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notice of, while he took all into his Ark by pairs, Pigeons and Horſes without gall, Elephants without joynts, Swans entertaining death with melody, and all the masks of ridling nature in ſympathies, and antipathies, Oake and Olive, Walnut and Oake, Cock, Lyon, Spider, Toad, Panther, Hyena,, and the ſtork, an enemy to Kingdomes, and ſympathizing with free ſtates, to which by her preſence ſhe teſtifies an approbation. To theſe, falling of Salt, croſſing Hares croaking Ravens, tinckling ears, and burning chins, ridiculous and petty obſervances, which call for agonies and cold ſweats, the glorious ſunſhine of the Goſpell having not diſpell'd theſe darker clouds of benighted ignorance, or lighter miſts of aery phancy. Our Saviour with long hair is miſtaken for a Nazarite: Saint *Hierom* is pictured with a Cardinals Hat, as if his head had Prophecied of the invention which ſhould ſucceed in the time of *Innocent* the fourth: the ſtory of Goats blood diſſolving Diamonds, reſembled ſo often to our Saviours; the figment of the Phœnix, inferr'd to quadrate to his death & reſurrection, *Hercules* labours his miracles: Nay, even the Mythologies of Paganiſm are induc'd for comments on Chriſtianity,

that it is no wonder if Religion ſhould be ſuſpected for fabulous; *Anteſignanes* of ſchiſm and faction, buffet, revile and wound Chriſt in their brethren; or Hell may have a Factor, neither Turk, Jew nor Chriſtian, who may write of three impoſtors.

Not onely an *Agamemnon* ſacrifices an *Iphigenia*, but a *Jeptha*, by Tranſlators is introduc'd ſacrificing a daughter, ſhewing obedience by diſobeying him, who abhors the bloody ſacrifices of Gentiliſm.

Who could believe the ſtories of Saint *George*, Saint *Patrick*, Saint *David*, *&c.*& might not have a Creed for *Homers* Rodomontado's? who Saint *Benedicts*, Saint *Frances*, and Saint *Dominicks* Lives, *Gregories* Dialogues, Saint *Bridgets* uncouth dreams, like the *Apocalyptick* accompliſhments of *Rice Evans*, *Jacob Iſrael*, *Sedgwick*, and *Hannah* *&c.* and wonder at *Ovids Metamorphoſis*.

To omit the diſeaſes in opinion of Chriſtians, which have brought ſo ſtrange a diſtemperature upon Charity it can bee no wonder, if that Charity which Chriſt left to perfume the world, and thoſe odours of Chriſtian virtues, which ſhould embalm and

and preſerve untainted the body of Religion vaniſh: and neither the Haggard of reaſon, nor lure of Religion keep men upright from reeling into Atheiſm.

Some are cry'd up for miracles, that hee who would correct, muſt make but one blot whoſe chiefeſt art is to apparell lyes handſomly, that though their nakedneſſe might ſeem deform'd, their dreſſing might attract readers: and theſe men of eminency by the Prerogative of their parts, ſeem onely to deſerve the higheſt degree in *Bethlem* Colledge, having arrived to the aim of madneſſe, though hear nothing leſſe then then Angelick and Seraphick, and think with extatick *Paul*, they have attain'd the third Heaven. Sure this obnubilation of verities, and darkneſſe of humane nature, was the penalty for the taſt of the forbidden fruit; which deprives of *Paradiſe* the pleaſures of knowledge; that man who deſired what was prohibited, ſhould be depriv'd of that knowledge which was granted: and ſo having introduc'd a multiplication and confuſion of Sciences, he ſhould bee puniſh'd with the amiſſion of true knowledge, which was the ſame of all things.

This is that Cherub, guarding *Paradiſe*

with a flaming ſword, which obcæcating the conſcious minds of men with the ſplendor of his light deterrs them from the ſecrets of nature and verity of the univerſe: true knowledge even in humane things having no more a being, then the Philoſophers *materia prima*, which is only in Terms.

Sect. 66. Now let us retreat from humanity, whoſe Motto is *humanum eſt errare* and review Divinity, *ubi verum non variat*, yet we ſhall find *variantes de vero*: and when Gods word is not a Lanthorn to their feet, and the Church the guide, goe out of the way, ſtumble and are benighted with error.

See Saint *Cyprian* a Rebaptiſt; *Origen* an Anthropomorphite; *Tertullian* a Montaniſt; Saint *Nazianzen* an Angeliſt: *Euſebius* an Arrian; *Papias*, *Juſtin*, *Millenaries*; Saint *Hierom* a Monogamiſt a Saint *Auguſtine* need a book of recantations; *Concilium Ariminenſe* conclude with *Arrius*, *Epheſinum* with *Eutyches*; a *Tyrian* condemn an *Athanaſius*: a third *Stephen* in a Councell reſcinding the Acts of Pope *Formoſus*; a tenth *John* in a Synod at *Ravenna*, the decrees of *Stephen*; A Pope *Pelagius*, and the firſt *Gregory*, an *Innocent* the third, and a third *Celeſtine*, ſo

In cap. quarto. Extr. de divortiis in cap. 1. diſt. 31.

ſo much contradicting each the other about divorces, that no rationall man would believe infallibility wedded to the Pontificiall chair, ſhould no bill of divorce be iſſued forth by the Councels of *Conſtance* and *Baſil*, both generall, both allowed; the firſt by Pope *Martin* the fifth; the ſecond by *Eugenius* the fourth, their bills be at them, one ſay, the Councell can erre, not the Pope; the other, the Pope and not the Councell; the Canon of the Council of *Ferrara*, contrary to the Councill of *Florence*; the one, the Council was above the Pope; the other, the Pope above the Council. *Decretum de 4. Concluſionibus.*

Pope *Alexander* condemn'd *Peter Lombard* in a Councel of 300. Biſhops, *Innocent* the third acquitted him: Pope *Pelagius* and *Gregory* thought the name of Univerſall Biſhop *nomen Blaſphemiæ*, and to admit it, *nihil aliud quam fidem perdere*; *Boniface* and their ſucceſſors have aſſum'd the title: if none of theſe have err'd, error is ſomething, which the World hath not learn'd to define. *Stapleton* confeſſes, *vix ullum peccatum* (*hæreſi exceptâ*) *cogitari poteſt quo illa ſedes turpiter maculata non fuerit*: but if it can't be tainted with Hæreſie, in vain their Polemicks

Jo. de Turre crem. lib. 4. par. 2. c. 20. Bellar l. 2. de Rom. Pon. c. 30. Cui. tract. de auth. pap. & Conc. c. 20. Mat. 16. 18. Mat. 18. 18. Ioh. 20. 22.

have broach'd those trifling questions, whether a Pope may be depos'd for Hæresie: but *Biel* grants they may fall into it: *Stella* and *Almain*, that they have fall'n, and ceas'd to be heads of the Church & in the time of his Vicars defection left Christ to look to his cure himself: that Christ promis'd the keyes to Saint *Peter* is true: but as true that he did it to the rest of the Apostles: so to their successors as wel as his; so tis to thee and them, and not to thee to exclude them: unlesse some will phancy Heaven-gate so easy, as they might open and shut without the keies, *si hoc tantum Petro dictum, non fuit hoc Ecclesia*, if a Saint *Austine* may credited: *Christ prai'd that* Peters *faith might not fail, viz.* in application to his personall perseverance; if the Fathers are worthy of belief, for papall infallibility had no appearance hence in any except in Popes, whose eyes squinted toward self-interest for a 1000 years.

Ἐ'ι γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται, τὸ, (δώσω) σοὶ, ἀλλὰ πᾶσι τοῖς Ἀποστόλοις δέδοται. Theophyl. in Mat. 18. S. Chrys.

St. Aust. tract. 50. in St. Jo.

S. Prosper l. de voc. Gent. c. 24.

The Pope infallible, the unnecessary trouble of calling Councells might be spar'd: neither have they wash'd the *Æthiop* fairer, who have trifled about the infallibility of Coun-

Councels: it is one of their maxims, a generall Councell cannot erre, if it be confirmed by the Pope, it cannot be confirm'd till finiſh'd, if finiſh'd, it hath err'd, or not err'd; if err'd, the Pope ought not to confirm falſhood; if not err'd, it was truth before he confirm'd it; and at beſt his aſſent is but *ſignum procauſa*: or a Councell muſt be either infallible by the means, or the prophetick part, the concluſion; the means, humane learning, fallible meanes may have fallible effects, or if by the concluſion, the ſpirit makes no uſe of meanes: they muſt either make means uſeleſſe, or open a gap for Enthuſiaſts to ruffle the Church.

Where two or three are conven'd, Chriſt is in the midſt of them to concede what he ſhall think fit for them, not they fit for themſelves: a generall Councell may bee ſuppoſed not to erre, led by the ſpirit of truth in Scripture, and not preſuming to lead both ſpirit and Scripture: no Father having to deal with Hereticks, intitled Councels infallible. The letters of Biſhops according to Saint *Auſtine* may bee diſputed by more learn'd Biſhops, nationall Councells by plenary; and even plenary may be amended, the former by the later:

S. Auſt. lib. 1. Bapt. Cont. Donat.

that onely which is found in Scripture, may be neither doubted nor disputed.

Jo. 14. 16, 17. Isid. on Jo. 12. *The comforter shall abide with them, and lead them into all truth*, viz. the Holy Ghost that lead the Catholick Church not into all curious truths, in or about the faith, but all truth necessary to salvation, in which the Catholike Church can't erre; for if it could erre, it could not bee holy.

Sect. 67. Now let us peruse a little of the Elixir of the Fathers, which some Pontificians sure rightly understood, would turn al into Catholike Gold, in which we may believe them, but never that it is able to convert one intelligent man to be a Papist.

S. Aug. in Psal. 101. *Illa Ecclesia quæ fuit omnium gentium jam non est periit, apostavit? hoc dicunt qui in illa non sunt: O impudentem vocem! illa non est, quia tu in illa non es? vide ne tu ideo non sis, nam illa erit, etiamsi tu non sis. O vocem abominabilem & detestabilem, &c. hanc prævidit spiritus Dei, ecce ego vobiscum sum usque ad Consummationem seculi.*

S. Aug. in Ps. 47. *Sed forte ista civitas quæ mundum tenuit universum aliquando evertetur? absit. Deus enim fundavit in æternum; si Deus fundavit in æternum, quid times?*

ne

ne cadat? Portæ inferorum non prævale- S. Chryſ.
bunt contra eam: quod ſi non credis verbo, in Pſ. 148.
ipſis operibus crede. Multo facilius mihi
perſuaderem Chriſto non eſſe credendum, S. Auguſt.
quam de illo quidquam, niſi ab his per quos ad Honora-
credidiſſem eſſe credendum. Deus poſuit tum.
in ſole tabernaculum ſuum, qui contra S. Aug.
Lucernam in candelabro poſitam oculos in Epiſt.
claudunt, quid amplius dicturus ſum Joh. & Cont. Fetia-
quam cæcos eſſe: Quomodo impuriſſime lium in
Diabole Eccleſiam te poſſe putas dejcere? unit. Eccleſ.
adulterari non poteſt ſponſa Chriſti; incor- S. Cyp. de
rupta eſt, Pudica eſt; domum unam novit, unit Ec-
unius cubiculi Sanctitatem caſto pudore cleſiæ.
cuſtodit: Hoc Eccleſiæ proprium eſt, ut S. Hilari.
tum vincat cum læditur, tum intelligatur us.
cum arguitur, tum obtineat cum deſe-
ritur.

Hæc ergo navis Eccleſia eſt, quæ ſi S. Ambro-
quotidie ſæculum iſtud tanquam aliquod ſius.
pelagus fortiter infeſtum, nunquam eli-
detur ad ſaxum, nunquam mergitur ad pro-
fundum; ſuper petram fundata Eccleſia
nullâ tempeſtate Concutitur; nullo turbine
ventiſque ſubruitur?

Quorſum hæc! what a flood of Fathers S. Hieron.
is here without a drop of reaſon? who ever deny'd God would have a Church ſpread ore the face of the Earth; yet this implies

that

that the Roman is only Catholick, a Monopoly of heaven, and mercy by uſurpation of the name: or becauſe the Rivers of life ſhall not ceaſe (while time flowes) to ſtream in the Citty of God, his holy Catholick Church, they loſe their current, if they ſtream not in the channells of Romiſh phancies.

Who would not with Saint *Auſtin*, rather believe nothing of Chriſt, then the Goſpell of *Peter*, *Bartholomew*, *Nicodemus*, the Acts of *Paul* and *Tecla*, *&c.* ridiculous figments of giddy hereſie, where the Devill in an Angell of lights ſhape, would have brought darkneſſe in faſhion; this implies not ſure, we muſt not believe the true Goſpell, without it is margin'd with Pontifician notes, and fenc'd with profit-angling baits of phanatick interpreters.

Gods Tabernacle is in the Sun, and he hath a Church like the Sun, ſhining with light, and eminent in vertues: who ſee not this light in a candleſtick, or ſo great a mountain as Gods Church, Chriſtianity more eminent then all other Religions, with the Father I could call them no leſſe then blind. I ſhould think them hallucinate, could not ſee through the

the diſfigurements of truth, and veils of ceremonies; a face of Religion in the Roniſh Church, but deſperately blind, could ſee no other, and after he had received the phantaſticall garb, would ſhut his eyes, and think it immodeſty to view poor truth naked.

I may believe with Saint *Cyprian*, the Devill cann't deject the ſpouſe, who leaves not Chriſts bed to lie with *Adonis*, or exchanges Chriſtianity for Paganiſm, the joyes of his Spirit, for the ſalt waters of Mundan complacencies, or the pure ſtreams of life, for polluted puddles of phanatick interpretations.

I can aſſent to Saint *Hilary*, Perſecution is the Churches ſeed: to Saint *Ambroſe*, the Church is a Ship ſecure in ſtorms: to Saint *Hierom*, a Rock, which windes nor waves move. Yet believe theſe ſayings have no other relation to the Roman Church, then the Roman hath relation to the Catholick Church, by being part of the whole body of Chriſtianity, of which Chriſt is the head.

Papiſts, while they bring in the Fathers in vizards, may terrifie ſome weak ones; but the vizards once pluckt off from the faces of the Fathers, the children whom they *Sect.* 68.

they have afrighted dare play with them, and wiſe men conclude the cauſe not honeſt, which needs a diſguiſe, ſince the confines of truth is to be naked.

Ignatius on P. 100. ἥτις προκάθηται ἐν τόπῳ χωρίου Ρωμαίων.

Ignatius called the Roman Church ἀξιάγνω, moſt chaſt and Metropolis of the Region of the Romans, and wiſhes thoſe things may be firm which they teach. May the Roman Church be firme to what it then taught, and then may all firmly believe what ſhe teaches; and though not in a power ἐν παντὶ κόσμῳ, which *Ignatius* was ignorant of, but ἐν τόπῳ χωρίου Ρωμαίων, which he mentions, be Preſident.

Polycarp. Anno Dom. 120. Euſeb. lib. 5. cap. 24.

Polycarp communicated with the Roman Church, though diſagreed about Eaſter, was content to paſſe over rather a trifling formality, then renounce his charity: who inſtructs us nothing of their Roman power may inſtruct us in the power of Godlineſſe, not to relinquiſh Chriſtian communion, for triviall obſervances.

Irenæus Euſ. Anno Dom. 150. lib. 3. cap. 3.

Irenæus praiſes the Roman faith, ſucceeding with Epiſcopacy: yet oppugns *Victor:* ſure he dream'd not of Pontificiall infallibility.

Saint *Cyprian* ſaies, the Romans are ſuch

ſuch, to whom *perfidia* cannot have ſucceſſe, which ſcarce will imply error in faith or misbeliefe; but malitious falſitie in matter of truſt and action, ſuch as *Felicisſimus* and his complices haſted to *Rome* with againſt Saint *Cyprian*.

Navigare audens ad Petri Cathedram & Eccleſiam principalem &c. nec cogitare eos eſſe Romanos, ad quos perfidia habere non poteſt acceſſum. Cyp. lib. 1. Epiſt. 3.

Saint *Hieroms orbis Major urbe* may diſmiſſe him, and his zeal to Presbyterie, confirm no friend to Papal glory. For Saint *Auſtin*, he is quoted to call himſelfe raſh, deteſtable, and ſtrangely imprudent in a Councell to reſiſt them, with whom Chriſt could only be to the conſummation of the age. Saint *Cyprian* in a ſchiſm is pack'd to hell *ſe judice, macula iſta nec ſanguine abluitur, nec paſſione purgatur, inexpiabilis culpa non erit fidei corona ſed perfidiæ pœna.* He oppos'd Pope *Stephen*, and Saint *Auſtin*, and he, being both of the African Church, dyed excommunicate from the Roman; and if a Saint *Gregories* prayers brought them not from hell with *Trajan*, to bear him con pany, we may miſdoubt a *bene eſſe* to thoſe Romaniſts invoke as Grandees in the Court of heaven; if *extra Eccleſia pari-*

Baronius Anno 419. Binius in notis ad Epiſtol. Bonifacii 2. ad Euſalium.

parietes Romanæ non ſit ſalus: But God be praiſed a Saint *Hierom* comes to their reſcue with a *non altera Romanæ urbis Eccleſia altera totius orbis aſtimanda eſt. Gallia & Bithynia &c. unum Chriſtum adorant: unam obſervant regulam veritatis, ſi authoritas quæritur, orbis major eſt urbe? ubicunque fuerit Epiſcopus ſive Regio, ejuſdem meriti eſt, ejuſdem ſacerdotii, potentiæ, divitiarum, & poteſtatis gradus & paupertatis humilitas, ſublimiorem vel inferiorem Epiſcopum non faciunt; omnes Apoſtolorum ſucceſſores ſunt.*

Hier. ad Evargium Presbyt.

If the Roman Church be a branch, ſhe cannot be the Root, though an elder ſiſter, ſhe can be but a co-heir: we need not cry out with *Eſau*, *Haſt thou but one bleſſing, O my father?* Nor is it the eſſence of the Church, nor the repreſentative part in a ſynod, but the vertuall power in the Pope and his Cardinalls, which are the Elixir, by whoſe vertue the name of Catholick is derivative. To be blanch'd with Innocence, or gul'd with Martyrdome, to carry the Enſigns of the Lamb, are nothing worth, without the croſſe keyes of Saint *Peter*; the Purple of Chriſt invaluable. ſhould we deny the Cardi-

Sect. 69.

Cardinals ſcarlet Robe: Who mock'd Chriſt more then the Jewes, who cloth'd him in it with a *hail King*, while the exorbitancy of their power takes away his, plants Thorns in Chriſtianity, and buffets him in his members; who by uncharitable cenſures have not only ſeparated Proteſtants from their communion, but Ruſſian, African, Aſiatick, Græcian Churches, where ſome praiſe God in the flames, while theſe laſciviating in the ſunſhine of Gods mercies, have kick'd againſt Divinity, and retiring into the ſhade, bellowing like mad beaſts, have preferred forms and ſhadowes before the light and glory of Religion: yet if we will believe what their Bulls roar, ten times their number is damned for not being Catholicks forſooth, ſince every Chriſtian under pain of damnation muſt be ſubject to the Roman Biſhop. Who taught us, *Our Father which art in heaven*, forbids us an incloſure, and he who intends a Monopoly, will leave out Chriſt with his brother. The name of Catholick in the Creed plac'd in oppoſition to the Jewiſh incloſure of mercy, it will be ſtrange if univerſall ſhould now turn particular, and by not retaining the phancy of

of a particular Church, a man could not be of the universall; and yet every Church hath a particular phancy: and it is probable, all generally phancy by an *audi Ecclesiam*, and in the Commission, *dic Ecclesiæ*, what Christ never intended.

If thy brother trespasse against thee, tell the Church, *viz.* a company of Christians; and if he will not hear the Church, let him be to thee as an heathen or a publican; cite him before the Gentiles tribunall, as thou wouldst an heathen or a publican. It is true, there is but one true Faith, one true Church, but both Faith and Church is the Catholick Christian, not the particular Roman; and this Catholick Christian Church, he who will not both hear and obey, the particular Church where he lives, so far as it dissents not with the universall in my opinion, is worse then pagan or publican.

Sect. 70. *Omnis Ecclesia virgo Appellata est. S. Aug. tr.* 13. *in S. John.*

The Catholick Church is Gods house; all Nationall Churches are in this universall house as so many daughters, to whom, as Christs Vicegerents, the care of the household is commited by God the Father, and the Catholick Church the mother of all Christians: If sisters disagree in a family, will the Father and the Mother

ther, God and the Church, eject one child, becauſe that an other is petulant & waſpiſh: or hath Chriſt given power to *Rome*, becauſe ſhe is an elder ſiſter, that ſhe, or her ſteward the Biſhop ſhould caſt out of the family which ſhe pleaſeth of the children of the family, for telling ſtories of an elder ſiſters, or ſtewards enormities.

Romana Eccleſia particularis, according to *Bellarmine*; and without there be two Roman Churches, there cannot be both a particular Roman Church, and a Catholick. No ſenſe will admit the Roman Catholick: ſhe is not univerſall, ſo not Catholick in extent; not entire in Doctrine, in things belonging to the foundation, ſo not Catholick in beliefe, nor the prime Mother Church: *Jeruſalem* was that, ſo not Catholick as fountain, head or root of the Catholick. *Bell. lib. 4. de Rom. Pont. c. 9.*

Catholica autem quæ diffuſa per univerſum orbem. That Catholick Church which all Nations ſhall flow unto, Kings and Queens ſhall be nurſing Fathers and Mothers, ſhall ſuck the milk of Gentiles; this is the way which the fool cannot erre, when the wiſeſt may miſtake; there's univerſality, antiquity, ſucceſſion, and unity here are unqueſtionable, while all agree, if not in manner, yet matter of beliefe; *Sect. 71. S. Cyril. Hieros. catech c. 18.*

Cant, 6. Mar. 3. Eph. 5. Cor. 12. 1 Tim. 3. John 4. S. Aug. de unit Ecc. St. cyp. de unit Eccl. S. Ambros.

have the same limbs of Christian warfare that *Constantines* ἐν τούτῳ νίκᾳ. This is the Arke of the Covenant, holy City, fructiferous Vine, direct way, sole Dove, excelse mountain, celestiall Kingdome, spouse and body of Christ, the house of God, gate of Heaven, a pillar and firmament of verity, a light in a Candlestick, a Tabernacle in the Sun, a ship secure in storms, a rock, which though the winds of schism arise, and waves of heresy beat, cannot be moved: here the sayings of Fathers,, writhed by Papists to rivet Saint Peters tattering chair are all verified: that which was the Church of all ages is apostated, perish'd: this they say who are not in her, see lest thou may not be, she will be though thou art not: in vain he sayes, he hath God for his Father, who will not acknowledge the holy Catholick Church for his Mother since in the expans'd arms of her charity, she entertains the whole body of Christianity.

S. Aug.

St. Aug.

Be wise my soul, lay thee a foundation here: so though storms arise, and waves beat, thou shalt not be moved; the quicksands of heresie shall no more swallow thee up; the waves of schism warp thee to irreligion, or byasse thee toward Atheisme.

Sect. 72.

There can be no cause, to make a schisme or separation from the whole Church, for the

the whole Church cannot univerſally erre in faith, for if it could, it would ceaſe to be holy: neither can all the members of the militant Church erre, either in the whole, or an Article of faith; if they could, there could be no union betwixt the head and members, and ſo no body, no Church: The Church of the Elect, is in the Church of them that are called, and the inviſible Church in the viſible; or elſe the inviſible Church is tyed to no duty of Chriſtianity; for all ſuch duties are required of the Church, and performed as 'tis viſible: and conſequently, if the whole Church of the Elect cannot erre in fundamentalls, the whole viſible Church cannot erre in which the Elect is. 'Tis manifeſt out of Saint *Auſtin*, *ipſa eſt Eccleſia quæ intra ſagenam dominicam cum malis piſcibus natat, grana ſunt inter illam paleam quando area cum videretur tota palea putabatur*. There are bad fiſh in the net of the Lord, from which there muſt be ever a ſeparation in heart and manners: but a corporall ſeparation muſt be expected at the ſea-ſhore, in the end of the world. And as the ſpirit of a man doth not quicken any member of the body, but as it is united to it; ſo neither doth the Spirit of God any member of the Church, but being united in the bond of peace.

St. Aug. Ep. 48.

A malis piſcibus corde ſemper & motibus ſeparantur & corporalem ſeparationem in littore maris in fine ſeculi expectant. S. Aug.

Sect. 73. I have weakened the lights of my body to introduce knowledge by by theſe windowes of my ſoule; loſt my ſelfe to finde others, to magnifie my age. I will not boaſt I have outlived Emperours, Popes: * If he lives only long who lives well, I am the ſhorteſt liver. I have ſerved twice *Jacobs* time to a more deceitfull Maſter then *Laban*, an impious world: young in years, old in folly, a Labyrinth, riddle, bubble, nothing. The reward of *Jacobs* ſervitude was bleſſed, mine curſed: could produce only ſpotted actions, checquer'd with the guilt of my own black imaginations, who have been carried about with the air of my own phancy, that I might not be tranſported with the wind of every phanaticks error; diſcompos'd my fortune to ſettle my mind. *Amicus Plato, amicus Socrates, ſed Magis amica veritas.* If truth be not more my friend then any one my memory can challenge a familiar acquaintance with, I may modeſtly preſume my ſelfe deſtitute of any: while I have moved upon quick-ſilver, and wheel'd upon the incertainties of giddy chance, a *Polypire*, *Ephorine*, and *Philætic* become all with all, not that I might gain others with the Apoſtle, or gain of others with the world, but gain my ſelfe: And though this itch of my curioſity may produce

* *Having lived above five times over the time which diſpatched five Emperors, and five Popes, viz. Galba, Otho, Vitellius, Æſcus, Pertinax: Anno Do.* 1275. 1276. *Gregory* 10. *Innocent* 5. *Hadrian* 5. *Iohn* 20. *vel* 21. *Nicholas* 3.

duce bad blood, by exaſperating malignant humours; yet I ſhall skin my own ſores over by ſo good a converſation, and by no raſh expoſures of aliene ſores to the ayre, I ſhall endanger the wranckling of any into male-content. I ſhall not relinquiſh my part in our elder Brothers legacy, the love that Chriſt bequeath'd us, for the greateſt of Mundan inheritances: for if my barns were full, my ſoul could not take her eaſe, ſhould I diſeaſe my brother. I might fear with a *Thou fool, hac nocte*, in the night of error, illuminated by no beam of Gods grace and mercy, from a darker action, to be caſt into a darker dungeon, for having no mercy on him for whom the light in darkneſſe roſe. I would ſnatch a Brother out of the fire with fear and trembling, and not commit to flames with rigour and malice. The Spaniſh devotion ſhall preſcribe no rule to mine, who hang'd up thirteen Indians to the honour of Chriſt and his twelve Apoſtles.

I am not of the Tyrants minde, *oderint dum metuant*: as I would incurre no mans hate, ſo I would lend an occaſion to no mans fear, ſince invention witty in cruelty ſhould not wrack a confeſſion, that may prejudice another. I would not endanger a Prieſts life to ſave mine own. *Bellum cum vitiis, Pax* Sect. 74.

cum hominibus is my motto, I hate no Sect, but pray for all, that like *Sampſons* Foxes divided by the heads, they may not be tyed together by the tails in the country they reſide, to raiſe a combuſtion; or Snake-like, return a ſting for entertainment: and can wonder, that the twilight of nature, and noctilluce of reaſon in Heathens, ſhould outſhine the Sun-beams of the Goſpell in Chriſtians: while Hiſtory preſents us with an *Ariſtodes*, a *Phocion*, and *Themiſtocles*, who though their bodies ſuffered by an Oſtraciſm, would not exile out of their minds that piety, which was due even to an ingratefull Country. One asked, What he would wiſh to his country for their ingratitude, anſwered, Never to want an *Ariſtides*. The ſecond commanded his ſons to forget their Fathers injuries; and the third dyed rather then he would revenge his own: and could wiſh the Athenian Legiſlator, might even preſcribe a Law to Chriſtians, who for blindneſſe returned light, who inſtead of retaliating the loſſe of an eye, adminiſtred light to the Author, by opening the eyes of his underſtanding.

Lycurgus.

Sect. 75. I would convince by reaſon, make no conviction by Law, make a confiſcation of error, not goods, though I ſeek not their goods, but the good of their ſouls. Perſecution is

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a ſeeds-time of error, as well as of truth. The *Norfolk* Arian could laugh at the ſtake; and though none can dye well who live not ſo; no one can live ſo ill as cannot dye deſperately. The old Roman humour of braving death, ſleeps not with Paganiſme: *Rome* hath ſtill her *Scævola's*, dare court the flames, and have a hand in every combuſtion: no part of the earth can make a breach, for which they can want a *Curtius*, who to make it up, will not ingulph himſelfe in miſery. Some with *Auguſtus* can die in a complement, more with *Tiberius* in diſſimilation: No Prieſt, but *Galba*-like, will offer his neck with a *feri ſi ere ſit populi Romani*; while with *Veſpaſian* they can ſmile with an *ut puto Deus fio*. A *Garnet* may be Sainted even for a powder plot. And ſome reſembling *Otho's* friends, wil die for ſociety, while they, like him, murder themſelves, under pretence of being publick victims.

I would bring tears to quench, rather *Sect.* 76.
then fewell to the flames; not cauſe others to be diſembowelled, but could even diſbowell my ſelfe by an inviſcerate dilection. Show *excrementa tam liquidiora tam craſſiora non ſolùm pectoris ſed religionis anatomiam.* To reclaim theſe Traitors to reaſon, who believe heaven can ſide with factions, and omniſcience cannot diſcover theſe diſguiſes of charity. He who commands us.

to let our light ſo ſhine before men, that they may glorifie our heavenly Father, commands us not to light men for his glory. And though he, whom we muſt pattern, was a light in darkneſſe, *in uſum nocturni luminis*: *Nero* like, *non proponit cremandos Chriſtianos*: Theſe fires may ſhow hell flames, but to ſhow a way by their light to heaven they cannot, to mortifie the fleſh thus, is not the way to quicken the ſpirit. We muſt rather inform *Eliah* like, in fiery chariots of zeal, to mount up to heaven. Lend them examples to live well, not precepts to contend. Chriſt would not own thoſe ſpirits who would have fire come down from heaven to deſtroy adverſaries: He ſent down fire from heaven to ſave, not deſtroy his enemies; in cloven tongues to divide truth, not divide by falſhood; who are divided in their waies, ſhow whoſe footſteps they follow, the Devill, whoſe feet are cloven. He whoſe fiery zeal for the leaſt diſſention calls his brother to do penance in aſhes, it muſt needs be ſo far from the ſpirit of God, as it is manifeſt his alliance is with the old Serpent, whoſe food is in the duſt. The holy Father told the revenge-meditating Catholicks, againſt their blood-thirſty enemies, the Arians, in the reign of the good *Theodoſius*, that Chriſtians are not to recompence evill for evill, but *bleſſe them that curſe, pray for them*

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that deſpitefully uſe; yet if they cannot arrive to this perfection, yet muſt at leaſt leave revenge to God, who in his time will repay it. Gods fan is in his hand, I will not ſnatch it out: where God hath an Harveſt, *Belial* will have a ſeeds-time: the wicked one will ſow tares by night: men benighted in black, and wicked waies are diſpos'd to imbibe the ſeeds of error: God grant the light of Heaven may ſo ſhine in us, that men may be converted from the darkneſſe of their waies, and we may pluck up error, not them; we muſt not queſtion his wil, who permits them to grow till harveſt: he that knows his own, it ſhall be my onely endeavonr he may own me for his: and not for raiſing flames of contention here, be caſt into unquenchable fire hereafter. I will not renounce Chriſt becauſe a *Judas* bears him company: nor any Chriſtian communion, becauſe a *Judas* may have his hand in the diſh: but rather ſtrive I my ſelf prove no Traitor, draw near with my lips, my heart remote from him & cry *hail Maſter*, when I think to recrucifie him in his members: Alaſſe poor ſouls, though a *Judas* may veil impiety with kiſſes, the irrepentant wretch will diſſipate and diſcover his black ſoul naked. I will note them that make contentions and avoid the contentions, not the men till three or four times admonition: if

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Phyſitians were to fly from the ſick, wee ſhould gain little skill, and have a poor profeſſion.

Sect. 77. I can converſe with a Jew with no paſſion beſide a ſorrow; lend tears to mollifie him, and not fire to obdurate; and ſhould he encounter my ear with a buffet, and bid me turn the other to expreſs Chriſtianity, I ſhould not with that Chriſtian, *with a do as you would be done by*, *requite*: but by my Saviours example, *for my ſake buffeted, pray for him who knew not what he did*: it is a ſtrange humour in ſome Chriſtians, to pray for the converſion of thoſe Jewes they will not admit into their ſociety to effect it by a peaceable cohabitation. Wee might teach them by their *Chaldean* Paraphraſt their Meſſiah; and by *R. Jonathan*, or *R. Shimeony* Son of *Iſhas*, or *R. Moſes* the Son of *Nicar*; or *R. Haecodeſh*, ſhew how *R. Shahadiahs* 1200. years, *R. Solomon* and *R. Jehudas* 1390. *R. Elias* 4230. years are expir'd, and no Meſſias come. *Judas* the Son of *Marbaus*; *Theudas*, *Arthronges*, *Barchasba*, the *Senior* and *Junior* impoſing even upon their Rabbies: the *Bethlem* which they confeſſe to be the place of their Meſſiahs birth, having now no being, their groundleſſe phancies may vaniſh like it, while we ſhow him who had a being with it: who dy'd for his people; whoſe

whose hands and feet they pierced; and for whose Vesture they cast lots; who was humble and sat on an Asse; after 62. weeks slain; shewing the cause of their miseries, because they sold the innocent for silver, and the poor for shooes.

The same day Christ was taken, their City taken, entred at the Brook *Cedron*, on the same feast day, same time of the year, thirty Jews sold for the price they sold him. We might show their Rabbines their letter, and learn their grave Fathers Christs Crosse row, we could lend them light out of darknesse, while even a Pagan could confesse *aut Deus Naturæ patitur aut machina mundi dissolvitur*, we could inform them by the rending of their Temple, not to divide from the Church; which open'd wide to instruct them of him, who was ordain'd to enter into the holiest of holies, even Christ Jesus the High Priest, though they trifle about *Nazarite* and *Nazareth*, wee could dilucidate who was *Natsar*, the branch of the root of *Jesse*: but oh in vain we may tell them of him who is love, when we want it towards one another: how can they believe us to be heirs, when wee have lost his Legacy. Defective not onely in dilection he bequeath'd his, but even that love he commanded to enemies: δυσωδία or ill savor in Jews so often inculcated, as if lies

Dionysius Areop.

lies could ſweeten them; and make not Chriſtianity ſtink in their noſtrills worſe then they in ours: for crucifying Chriſt.

May all Chriſtian Churches ſweep their own doors from pride and malice, and uncharitableneſſe which are ingendred by trifling queſtions, and unneceſſary diſputes, the dirt and traſh which clings to them; and keeps them from entrance, who are without. Lo the Jews who look for a ſign, and Gentiles who inquire after wiſdom, may find both: and all Chriſtians by reforming themſelves, may act no leſſe then miracles for the converſion of others.

S. Chryſ. Mat. 13.

Si ex avaritiæ in liberalitatem tranſieris, ſiccam & mancam manum recuperaſti: ſi theatralibus ludis ſpretis relictiſque cætos Eccleſiaſticos petieris claudicanti pedi incolumitatem: ſi oculos tuos ab alienâ forma, & meretricum aſpectu revocaveris cæcum te illuminaſti: ſi diabolicos cantus deſpexeris, & eorum loco ſpirituales Pſalmos dediceris tum loqueris qui antea mutus eſſes hæc maxima miracula ſigna eximia: ſuch ſignes and miracles as theſe might call home the Jews; and bring in the plenitude of the Gentiles: ſo may their ſouls deſire to enter into our ſecrets, and their glory be joyn'd to our aſſemblies; while all Churches having their Lamps trimm'd with the oyl of good works, by the

the light of faith may lead to the Bridegroom, who biddeth the Bride come; and if ſhe hath not the ſoundneſſe of interior charity, all the gummes and ſpices of alms and prayers do not ſweeten her breath to her divine Lover: Odours after which the Bridegroom runneth & ſmelleth them when he kiſſes her with the kiſſes of his mouth.

It was the ſaying of the Doctor of the Gentiles, *If any man be contentious, wee have no ſuch cuſtom; nor the Churches of God.* I could wiſh thoſe who call themſelves the Churches of God, had no ſuch cuſtom as being contentious: fighting about ſhadows, forms of Religion, while we loſe the eſſence of it, which is Charity: May every one abound in his own ſenſe, and God of his mercy give every one ſenſe to abound to his glory: May blindneſſe bee the mother of devotion in the Papiſts; and though pious frauds are us'd to induce zeal, may they be zealous without fraud: May light occaſion no darkneſſe in the Reformiſts, and peeping into the Ark, not ſtrike them with the Leproſie of evill works. May the Motto of both be *non loquimur ſed vivimus:* contend in nothing but who ſhall moſt glorifie God: and our *light may ſo ſhine before men*, that they who are without, may be brought to glorifie *our Father in Heaven*, by being brought Sect. 78.

brought into his Church, the Kingdom of Heaven here on Earth; *May all hunger and thurſt after righteouſneſſe:* and even Enemies by adminiſtring thy bleſſings one to the other, heap coals on each others head, till they melt into mutuall affection, and obſequiouſneſſe to thy Law.

May none without think worſe of Chriſt becauſe his Coat is divided, embrace thoſe truths all hold; and all hold nothing to differ one from another: may all within ſeek rather grounds of aquieſcence, then excuſes of diſſatisfaction: truth in differences like Gold in oar, wheat with chaffe: none may neglect Gold becauſe ther's droſſe; or grain for the intermixture of offall: but all united into the ſame body may become one with thee, who art the bread of life; and refin'd from the droſſe of mundan corruption by the fire of this holy ſpirit bear the Image of our King: May he who boaſts of the Church remember, *no unclean thing can enter into the Kingdom of Heaven: and he that breaketh the leaſt of the Commandements ſhalbe the leaſt in the Kingdom of Heaven*, of little repute in his Church. May they who cry, *who ſhall lay any thing to the charge of Gods Elect, live*, ſo that no body may have any thing to lay to their charge: and while they boaſt, they are above all law, by ſin come not under the premunire

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of any: while they are Kings (as they pretend) whose hearts are in Gods hands, may they not be slaves to their own lusts, & the Devils servants: may the Cōmonalty be no more an Oglio of knaves and fools, and tools to the Polititian; nor he the Devils quilted Anvile on which he frames all sin; but both may be instruments of Gods glory; finally may the Gentry have an use for estates above gilding their imperfections: and Papists above an annuall Composition for their follies[e] and not love to their purses make their Antagonists irreconcilable with their persons: and may I have no emnity with any thing but my self: who though I have not found what I may define friend, I know not what I may truely cal Enemy beside my self: by the rules of Christian warfare, I am oblig'd to fight *against the World, the flesh and the Devill*: I find a world in my self: and a Devill in my flesh; which if I could but conquer, I could look down on those petty acquisitions of the nicknam'd worthies which were kneaded up with dirt and blood, as something below my self. Legion is not onely renew'd in me, but Legions of Devils; as if they had not a lesser world to conquer and colonize, are entred into me: I find a *Lapland*, *Finland*, *Gothland*, and the storms they raise there in my passions: the various shapes in which they familiariz:

familiarise with their votaries, do but resemble the disguises of my curiosities, vy'd with which the Mythologies of Paganism, in an *Achelous*, *Proteus*, *Polypus*, *Cameleon* may seem sober verities.

Nor could I bee lesse then a world in whom all the Monsters of *Africa* have conven'd, and all the *African* tincture in my blacker impieties. I have had the blindnesse of *America* to sacrifice to the Devill *ne noceat*, by complying with aberrances: having with *Asia* lost a reall Paradise by *Euthymy*: could challenge affinity with Mahometism, and dream of a Paradise in carnall concupiscencies. Nor hath any part of *Europe* been defective to the complement of this Microcosm: Papist, Reformist, Subreformist, Familist, Atomist; all the phancies which crumble into factions, and mince into divisions, while old time is forc'd to chew the cud, and raise up the stubble and chaffe of whimzies, swallowed fourteen ages past have concentred in me: and met in this Masse of antipathies I carry about me.

Lord teach me to know my self, so I shall not desire to exchange wisdom with a Solomon: lend me the auxiliaries of thy holy spirit, to subdue my self; and I shall be more a Conqueror then Alexander: by hating my self, instruct me how I shall love thee, and by loving thee, I shall be sure not to hate my brother.

FINIS.